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CIMA Report No. 3

GRAMMAR AND COMPARATIVE STUDY
OF THE LANGUAGE OF KAPINGAMARANGI,
TEXTS, AND WORD LISTS

By

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FOREWORD

I am grateful to a host of persons who made possible the opportunity of working on Kapingamarangi: to the B. P. Bishop Museum for the privilege of accompanying such distinguished leaders in Polynesian studies as Dr. Peter Buck and Dr. Kenneth Emory; to the Pacific Science Board for its support and its efficient handling of the mammoth task of getting so large a body into the field; to the U. S. Navy for its cooperation from first to last.

The persons rendering assistance on the long road to Kapingamarangi were many indeed and some names may be inadvertently omitted. At the School of Naval Administration, Stanford University, Professor Felix M. Keesing, Executive Head, Department of Sociology and Anthropology, was most helpful and hospitable, as were Commander Ralph L. Ramey, USN, and Lt. Comdr. John L. Taylor, USNR. At Pearl Harbor we were entertained by Admiral Louis E. Denfeld, USN, CinCPac, and briefed by his officers. Professor Leonard Mason as the CIMA representative was constantly helpful. At Guam we were treated magnificently, and I feel particularly grateful to Rear-Admiral C. A. Pownall, USN; Rear-Admiral C. H. Wright, USN; and Commander Lee M. Duke, USNR. Loring Hudson of CIMA was most efficient in arranging our liaison with the Navy.

The last stage was Truk, and here, likewise, the Navy did everything in its power to supply us with necessities and to send the station ship frequently to Kapingamarangi. I wish particularly to thank Commander H. D. Huxley, USNR, who was governor; Lt. Comdr. John W. Power, USNR, his efficient executive officer; Lt. Richard J. Umhoefer, USNR, the enthusiastic officer in charge of native affairs; and Ensign William E. Dorion, SC, USN, and Ensign M. J. Schwitters, USN, each of whom did so fine a job with supplies.

Finally, I will never forget the charm, hospitality, and zeal of the natives of Kapingamarangi, led so splendidly by King David. I am especially grateful for information from King David, Kiati, Alfred Patterson, Hetata, Manuere, Iohanes, and Siro.

Much of the comfort and efficiency of our stay at Kapingamarangi was due to the mechanical dexterity of Carrol J. Lathrop, technician (now Curator, Bishop Museum). The wire recordings were engineered entirely by him.

I am indebted to Professor Isidore Dyen, Yale University, for instruction and criticism of Part II.

My time on Kapingamarangi was limited to seven weeks, ending September 1947. I had earlier been on the island and worked with the language while serving with Naval Military Government. This and previous experience with Samoan, Marquesan, and Hawaiian, accelerated the work and compensated in some degree for the short time available.

Somewhat more than 500 people lived on Kapingamarangi, most of them living on a rather crowded 11-acre islet. Their language is spoken nowhere else, the closest affinity being the language of Nukunono. The only dialectal differences on Kapingamarangi were between old and young, skilled and unskilled learned and unlearned. The language as recorded is that of most of the people, not of a single informant. The field work was done entirely in the

native language. Wire recordings were made of chants, legends, conversation, and sound examples. Good records of some of these were available while writing up the material for this report.

References are made in the Grammar and Word Lists to the texts. These references are by title and paragraph number. The proper text can be found by consulting the Contents, page 2, or more quickly, the loose reference sheet.

WORKS CONSULTED

The language has never been described. A few vocabularies, songs, and prayers were published in the Hamburg Expedition report¹.

Part II is based on a comparison of the Kapingamarangi words with the Proto-Malayo-Polynesian reconstructions published by Otto Dempwolff².

In Part IV words collected by Christian³ are tabulated.

1/ Eilers, Anneliese, Inseln um Ponape, from Ergebnisse der Südsee-Expedition, herausgegeben von Dr. G. Thilenius, vol. 8, Hamburg, 1934.

2/ Dempwolff, O., Vergleichende Lautlehre des austronesischen Wortschatzes; Zeitschr. f. Eing.-Spr., Berlin:

1. Induktiver Aufbau einer Indonesischen Ursprache; 15. Beiheft, 1934.

2. Deduktive Anwendung des Urindonesischen auf Austronesische Einzelsprachen; 17. Beiheft, 1937.

3. Austronesisches Wörterverzeichnis; 19. Beiheft, 1938.

3/ Christian, F.W., Nuku-oro vocabulary; Jour. Poly. Soc., vol. 7, 1898, pages 224-232.

ORTHOGRAPHY

In my preliminary report to the Pacific Science Board, dated September 5, 1947, an orthography was suggested, as follows:

a, e, h, i, k, m, n, ng, o, p, r, s, t, u, w

These symbols were recommended because they more closely approximate the actual sound than the symbols formerly in use. Their adoption would oblige the natives to change their old system as follows:

<u>old</u>	<u>to</u>	<u>suggested</u>
g		k
b		p
t		s
d		t

It was further suggested that the noun particles be separated from the noun (except where elision occurs), and that the verbal particles be separated from verbs.

The orthography used in this report is not the same as that above, as certain refinements of interest to linguists have been made, which are not felt to be necessary to ordinary spelling. I refer to the post-consonantal h phoneme and to the use of capital letters to indicate long vowels. Spelling is easier without these added burdens, and the meaning can be told by context.

PART I

GRAMMAR

PHONEMES

Summary

Vowels

	Front	Central	Back
High	i, I		u, U
Mid	e, E		o, O
Low		a, A	

Consonants

	<u>Bilabial</u>	<u>Alveolar</u>	<u>Velar</u>	<u>Glottal</u>
Unaspirated stops	p	t	k	
Voiced spirant		r		
Voiceless spirant				h
Voiced nasal	m	n	ng	
Voiced semivowel	w			

/h/ has the following allophones:

- (h) after a pause and after a vowel;
- (') (aspiration) after /p, t, k/;
- (,) (simultaneous voicelessness) after /r, m, n, ng, w/.

Stress

/'/ primary stress that does not conform to certain rules.

Description of the vowels

Vowels occur in all positions but infrequently geminate. Initial /i, e, o/ are rare. Only one example each of initial /I, E/ were noted. Long vowels are longer than English long vowels. All final vowels may be pronounced () without phonemic effect. Capitalized first words of sentences and of proper nouns are long only if underlined: I! 'Oh!'

/i/ high front, short: i tua 'towards the ocean', ti miti 'the dream'

/I/ high front, long; Ia 'him, her', ti khIra 'the calm'.

/e/ mid front, short; initially infrequent except as the verb particle e; e rere 'to go fast'.

/E/ mid front, long; Eitu 'ghost', e rErE 'to speak (plural)'.

/a/ low central, short: ate 'liver', papa 'ready'.

/A/ low central, long: AtE 'clear, tidy', pApA 'flat'. In monosyllables this sound may be a back low mid vowel: (r :) 'sun', (k :) 'sharp'.

/u/ high back, short: e ura 'to flame', uaua 'muscle', maru 'shade'.

/U/ high back, long: Uhi 'nose', kU 'ra' 'have flamed', marU 'soft'.

/o/ mid back, short: oho 'wakeand o', kororo 'single-ply braid'.

/O/ mid back, long: OhO 'cut in pieces', kOrOrO 'coconut stem'.

Additional examples of words distinguished only by length:

a, A	matua 'old'	taringa 'ear'
	mAtua 'parents'	tARinga 'surface'
hangai 'paddle swiftly'		
hAngai 'feed'	rangatia 'float, hold'	wawa 'yawn'
	rangAtia 'ashamed'	wAWA 'mat roll'
kaka 'climb'		
kAkA 'rays of the sun'	rangi 'orgasm'	o, O
	raNgI 'sky'	
mama 'chew'		pongo 'chewed pandanus
mAmA 'light-weight'	rawa 'finish; tie'	key'
	rAWa 'choke'	pongO 'hole'
manu 'bird'		
mAnu 'cramped; float'	tahi 'cut; one'	a, A; u, U
	tAhI 'hold; paddle	
maria 'hello'	slowly'	hatu 'stone'
mAria 'by and by'		hAtU 'sail gaff'
		maru 'shade'
		mArU 'satisfied after
		eating'
		marU 'soft'

Diphthongs and vowel clusters

A SYLLABLE is an utterance containing a single peak of sonority. A syllable may contain two successive vowels which are called a DIPHTHONG. The more sonorous of the two vowels is a SYLLABIC; the other is a NON-SYLLABIC. The nonsyllabic is higher than the syllabic and follows it (except i in iu, which precedes and is of the same height).

But successive vowels may each form a peak of sonority. Such vowels are called a VOWEL CLUSTER.

The diphthongs and vowel clusters in Kapingamarangi follow. In these lists, the nonsyllabic is shown thus: .. Syllabics in a cluster are separated by a hyphen. This hyphen is not a phoneme; there is no contrasting pair such as ei versus e-i.

The diphthongs are: iu
ei, Ei, eu
ai, Ai, ae, au, Au, ao, Ao,
oi, Oi, ou, Ou

The vowel clusters are: i-e, i-a, i-A, I-a, i-o
e-a, e-o
u-i, u-a, u-A, u-o
o-e, O-e, o-a, o-A

Unrecorded:	<u>Iu</u> , <u>iU</u>	<u>i-E</u> , <u>I-e</u> ; <u>i-O</u> , <u>I-o</u>
	<u>eI</u> ; <u>eU</u> , <u>Eu</u>	<u>e-A</u> , <u>E-a</u> ; <u>e-O</u> , <u>E-o</u>
	<u>aI</u> , <u>aE</u> , <u>Ae</u> , <u>aU</u> ; <u>aO</u>	<u>u-I</u> , <u>U-i</u> ; <u>U-a</u> ; <u>u-O</u> , <u>U-o</u> ; <u>u-e</u> , <u>u-E</u> , <u>U-e</u>
	<u>oI</u> ; <u>oU</u>	<u>o-E</u> ; <u>O-a</u>

Examples

(Note the contrast between ae and ai, ao and au. This prevents the use of y and w symbols. For meanings consult the word lists.)

Diphthongs: niu, pei, Eitu, heu, wai, huAitu, wae, tau, ngAutu,
tao, Ao, moinA, kopOina, whouwhou, mata-p Ouri.

Vowel clusters: iete, haia, hiahi, hiakina, kioto, mea, eo, mhui,
henua, tupuA, kuongo, koe, ngOcho, iroa, roA.

Clusters of more than two vowels are rare:

Short vowel plus diphthong: i-ae, hu-ai-tino, pe-au, tu-ou-we,
tu-eini.

Long vowel plus diphthong: tE-ai.

Diphthong plus short vowel: ki-tau-a, pei-u, kei-e.

Diphthong plus long vowel: kai-A, tai-A, hoi-A.

Diphthong plus diphthong: tei-ai.

Three short vowels: tu-i-ahi, tu-tu-i-a.

Four short vowels: u-a-u-a.

Description of the consonants

Consonants occur in all positions except that with the following exceptions, they never follow other consonants: (1) /h/ occurs after every consonant except itself. (2) In a very few words and in fast sandhi (page 12) the consonant clusters nt and nth are sometimes heard. (3) In loan words successive consonants occur, particularly in the speech of young persons. (4) A few utterances, mostly infrequently used, end in consonants and in fast speech may be followed immediately by other utterances beginning with consonants; examples are phan 'dog' and matang 'well-dressed'.

Descriptions follow. Examples are after /h/:

/p/ unaspirated bilabial stop, somewhat as in English 'spoon'.

/t/ unaspirated alveolar stop, somewhat as in English 'stone'.

/k/ unaspirated mediovelar stop; the particle /ku/ is often pronounced without semantic change /pu/, but a glottal stop has been heard in no other word.

/r/ voiced alveolar spirant, somewhat as in English 'rate', but the narrowing is more lateral, and at times an l sound is uttered in free variation. See page 13 under Assimilation for occasional substitution of n.

/h/ when not preceded by another consonant: a voiceless glottal spirant, with somewhat more of a spirantal sound than h in English 'hat'.

/h/ occurs after all consonants except itself, and means:

(1) the preceding /p/ is aspirated: pha, pA; phaphA, papa; phana; phara, para; phiri, piri; phOphO, popo; phu, pU.

(2) the preceding /t/ is aspirated; in free variation with this aspirated t /th/ is the sound (s), a dental spirant pronounced with the blade of the tongue against the back of the lower teeth. It is fortis and more strongly hissed than the English s, a fact which might help explain the native difficulty in distinguishing English s and h. (s) is not heard in the legends or chants and is rarely used by old people, but is quite common among young people.

Examples of /t/ and /th/ follow. Other examples are later under Contractions. thA, tA; thau, tau; thae, tae; thE, te; ti thi 'the tea, the teapot', e ti ti ra 'the sun is shining'; thU, tu.

(3) the preceding /k/ is aspirated: kha, ka; khai, kai; khape, kape; khaukhau, kaukau; khI, ki; khira, kira; khUra, kU 'ra 'has flamed', kura; kho, ko; akhai.

(4) the preceding /r/ is voiceless but with little friction, the entirety having a definite h sound: rha, rA; rhaku, rakuraku; waka rhama, rama; rhamu, ramu; rhanga, ranga; rhara, rera; rhongo, rongo; makarirhiri, makariri; thakarhope, ther orheu.

(5) the preceding /m/ is voiceless, somewhat like the final -m in French fatalisme, sarcasme: mhara, mara; mhata, mata; mhate, mate; mhiti, miti; mhO, mOho; mhoe, moe; hakamhU; hakamhUnimhUni, matamhA.

(6) the preceding /n/ is voiceless: nhau, nau; nhEnaki; nhO, nO; nhoku; hakanonhOno; kanhiu. Other examples are listed under Contractions.

(7) the preceding /ng/ is voiceless. No semantic distinction was discovered in the directionals whether pronounced ngake or nghake, ngEiha or nghEiha, ngatai or nghatai, ngauta or nghauta. Longer observation might have discovered a semantic difference. These are the only examples noted of no semantic change effected by use of /h/. A phonemic distinction is made, however, in: nghara, ngara; ngU, ngungu.

(8) the preceding /w/ is voiceless; occasionally this sound approaches an English f, but usually it suggests wh in English where: whae, waewae; whaerua, waerua; wheto, wetewete; huwhe; Mata-whai 'name of a reef island'; tuwhe, tuwhe, Uwhe.

/m/ bilabial nasal, voiced unless immediately followed by /h/.

/n/ alveolar nasal, voiced unless immediately followed by /h/.

/ng/ voiced dorsal nasal, somewhat as the -ng in 'sing'; voiced unless immediately followed by /h/.

/w/ bilabial semivowel, somewhat as in English 'woman'; in a few words (not initially) it has a y sound, as in ti iwi 'the bone'.

Stress

Stress generally occurs according to the following rules. Stress is not indicated in phonemic transcription when it conforms to these rules:

(1) All syllables containing long vowels or diphthongs (henceforth called LONG SYLLABLES) are stressed regardless of position. (Stress observing rules 1, 2, 3, will be underlined in this discussion and syllables will be separated by hyphens. Space will be left between what will be defined as words.)

pO-ngO-ngO; kha; ha-ra-pa-kau 'respect'; ni-a ta-nga-ta 'people'; Ka-pi-nga-ma-ra-ngi.

tai-a; ha-re-khai; ngau-a; ki-mau-a; ha-ngai; moi-ma; ni-a hu-ai-ti-no; ta-ma-nai-ai.

(2) The penult and alternating preceding syllables are stressed, but long syllables are ignored in determining 'penult' and 'alternating preceding syllables', as in Ka-pi-nga-ma-ra-ngi.

ha-ka-ta-ngi-ta-ngi 'cause to cry'; ta-nga-ta; ti me-a.

- (3) Short unstressed monosyllables are considered separate words:

ki ti au 'to me' (If ki had been stressed, there would have been a single word *ki-ti-au. word is defined below on the basis of stress.)

ti a-ro-ho (not *ti-a-ro-ho)

- (4) In a few utterances containing one or more roots or prefixes, certain stresses do not follow the pattern set forth in 1, 2, 3, and are marked by the phoneme /'/:

hā-ka-ma-ta-ku 'sacred' (not hā-ka-ma-ta-ku)

hA-mō-to-pOu-ri 'work hard' (not hA-mo-to-pOu-ri)

u-ta-ma-tu-a 'legendary founder of Kapingamarangi' (not u-ta-ma-tu-a)

ko-ro-he-nu-a 'populace' (not ko-ro-he-nu-a)

Words like the above not following 1, 2, 3, are not numerous. The stress phoneme is therefore not marked in this report. Most of them can be recognized as compound words (page 31), or as containing the causative prefix haka-.

A WORD may be defined on the basis of these rules as (1) an utterance with stressed penult and stress on alternating preceding syllables, not counting stressed long syllables, or (2) a stressed or unstressed short syllable, or (3) stress not conforming to (1 and 2) that is marked /'/. Of these utterances, all but some unstressed short syllables (2) can be used alone. Words are separated by spaces.

SANDHI

By SANDHI are meant sound modifications in connected discourse.

Sandhi modifications may be considered as operating on two levels:

- (1) Changes operating when grammatical elements are combined into words, sometimes called 'internal sandhi'.

- (2) Changes operating when words are combined into phrases, sometimes called 'external sandhi'.

In Kapingamarangi the majority of sandhi changes are external. The processes functioning on this level include contraction, murmuring or loss of syllable-final short vowels or of final syllables, compensatory lengthening, metathesis, ~~disassimilation~~, and assimilation. Assimilation is the only process occurring in both internal and external sandhi. Therefore the type of sandhi is indicated only in the discussion of assimilation.

Contraction

Similar vowels in successive words frequently contract. An apostrophe indicates a contraction:

hana aka 'go up' is usually hanA 'ka
mata atu 'look away' matA 'tu
kiri ina 'throw down' kirI 'ha
ku ura 'has flamed' kU 'ra

A more complicated contraction constantly encountered is the particle ti 'a, an, the (singular)' contracting with a following initial h- and t- to become th-. Also the particle ni, nia, or niA 'the (plural)' less frequently contracts with a following initial h- to become nh-. No difference in meaning results.

ti hArau 'the boat house' is usually thArau
ni hArau 'the boat houses' is occasionally nhArau
ti hatahata 'the chest' is usually thatahata
ni hatahata 'the chests' is occasionally nhatahata

Early compilers of word lists usually did not separate these contracted morphemes. Separation is not always easy, as the native considers the initial particle an integral part of the name. We evolved the following technique.

The informant says that 'tongue', for example, is thorore. Since no ti precedes, contraction has obviously occurred. The root can be either *horore or *torore. We induce the informant to say 'my tongue' or 'the tongues' (which ever is less repugnant to him, unless the plural form is also contracted). These forms prove to be tuku horore and nia horore or nhorore.

One frequently hears redundancies such as ti thama 'the the-child'.

Examples

<u>Uncontracted</u>		<u>Contracted</u>	
		Singular <u>ti</u> plus <u>h-</u>	Plural <u>ni</u> plus <u>h-</u>
hakanoho	'law'	thakanoho	nhakanoho
hare	'house'	thare, there	....
hAriki	'recepticle'	thAriki	nhAriki
hatinga	'meaning'	thatinga	nhatinga
hAtU	'gaff'	thAtU	nhAtU
hatunga	'kind (noun)'	thatunga	nhatunga
hekau	'service'	thekau	nhekau
herekhai	'language'	therekhahi	nherekhai
henua	'land'	thenua	nhenua
hEpaki	'fight'	thEpaki	nhEpaki

h- words that were not heard contracted include: hA 'stalk', hai 'sting ray', hata, hatu, hau 'lei', heke, hI 'package', hiahi, hingara, hoe, honu 'turtle', huiahi, huku, huti.

Contraction of t- words in singular only

tinae, thinae; taki 'leader', thaki; tangata, thangata; toki, thoki; tara 'bridle torn', thara; tua 'back', thua.

Of these, the article may be repeated redundantly before the following: thaki, thoki, thara, thua.

These lists are not at all exhaustive, particularly the t- list.

Loss of final vowels and syllables

Final short vowels preceding pauses are frequently dropped. The stress remains, unchanged, on the same phonemes, although that syllable has by the apocope been converted from penult to ultimate. If the last sound is now a vowel, it is sometimes lengthened. A single sandhi stress rule will take care of apocope: any syllable ending with a consonant is stressed. (ha-to-ko-rok 'mischievous', kap-a-kap 'flapping')

In lieu of apocope, a final short vowel may become (ə) or may be murmured.

The greetings to a single person may freely be: maria koe, maria kO, mari?, marI.

The investigator often has difficulty eliciting final vowels. Since a vowel in absolute final in many words is never heard, he must induce the informant to ramble on in fast connected speech. A particularly difficult word was 'dog', for which we heard only ti phan. There are no dogs on Kapingamarangi and the young people did not know the final vowel, which we finally learned from an old man. It is difficult also to find the final vowel of loan words, and some do not exist, as purum 'broom'.

Apocope is particularly common with reduplicated forms, as tapatap(a).

Final syllables are frequently dropped, especially those beginning with h-: temA(ha), A(ha), hakahetu(ki), hi(wa). Finals of prefixes and first parts of compounds are also lost: ha(ka)-, ma(ta)-.

A single consonant cluster is frequently tolerated in native words spoken fast: nt and nth, in then(e)then(e), pon(o)thae, kon(o)tU, pein(i)thir(i).

Many loan words tolerate clusters: (from English) hangkasi, kampani, monki, nampa; (from Japanese) tenki, tent.

Metathesis

Historical studies will show that metathesis has been fairly widespread, especially in Nukuoro. The only live example noted today was tErA hua 'that's all' in free variation with tErA hau.

Assimilation

For the important role played by Kapingamarangi assimilation on Proto-Polynesian forms, see page 39. Here is mentioned only optional sandhi assimilation.

a to o
Internal

hakamata-pOuri 'work hard' is freely hakamoto-pOuri.
E hihi ana atu mo ana takua. 'He casts for his bonitoes and his tunas.'
In fast speech: E hihi ana atu mO 'no takua. (mo ana to mO 'no)

a to e
Internal
External

ai 'of it, at, continued action' is frequently ei, as katakata ai (ei) 'laughing'. ti hare 'the house' is frequently there. hai 'make' is commonly hei.
hana iha 'go down' is usually hene iha.

i to a
External

rahi aka 'take up' is usually raha 'ka.

o to a
External

Hu tE hakarongoA haki! 'Shut up!' (The last word in other positions is hoki; cf. e hia hoki? 'how many indeed?' a weakened final -a, as in hia, does not influence the following vowel.)

r to n
Internal

haka-rima-rima 'be fast' is usually haka-nima-nima.

t to r
External

roto ti tai 'in the lagoon' is frequently roro (s)ai.

w before a or o

The lip-rounding attendant with o or u tends to form a -w- sound before a following a or o.

Internal: tau(w)arohe 'prayer', thau(w)ama 'stay', ko(w)A 'place', tu(w)a 'back'.

External:

tau waka 'arrive' (cf. hana 'ka)
 tu waka 'look up'
 tu watu 'look away'
 tuku wai 'leave there' (cf. matamata humari ai 'take care of')
 kahu wae 'without clothing'
 ku wO 'has fit' (cf. e O 'to fit')
 ku womo 'has wiped' (cf. e omo 'to wipe')
 ku wongewonge 'has been lonely' (cf. e ongeonge 'to be lonely')
 ku woro 'has rubbed' (cf. e oro 'to rub')
 ku woti 'has finished' (cf. e oti 'to finish')
 ku woto 'has thatched; has eaten raw' (cf. e oto)

 ho waka 'wake up'
 ro waka 'go (plural) up'
 ko watu 'carry away'

Unexplained external change

h- following o and u in certain words is preceded by i:

tuku iho 'my friend' (cf. ti ho 'the friend')
 tono ihopo 'his jump'
 taku iheke 'my servant' (cf. ti heke 'the servant')
 ku iheke 'did plunge' (cf. e heke 'to plunge')
 iuihiu 'damp'
 huihU 'night dancing'
 tauihara 'left-handed'

But h- following o and u in most words is always h-: aku hoe
 'my paddles'; ku hana 'did go'.

MORPHOLOGY

Terms

MORPHOLOGY is the descriptive analysis of words.

A MORPHEME is a portion of an utterance that cannot be analyzed into smaller constituents.

The WORD CLASSES in Kapingamarangi are pronouns, possessives, demonstratives, verbs, nouns, adverbs, adjectives, negatives, particles, conjunctions, and interjections.

PRONOUNS include sixteen words that may translate English nominative and objective personal pronouns and an interrogative pronoun.

POSSESSIVES contain in the singular the morphemes o (or u) or a, but in the plural are modified forms of the pronouns.

DEMONSTRATIVES contain the morphemes nei, na or no, or ra or ro.

VERBS (except in the imperative) are preceded by the substitutable particles e, ka, ku, noko, toko, or ne; many verbs take the prefix haka- and even more verbs may take the suffixes -ina, -a, -hia, -mia, -na, -ngia, -ria, or -tia.

NOUNS are preceded by possessives, or by the particles ti, ni, niA, huna, ko, i, ki.

ADVERBS follow verbs, adjectives, and demonstratives.

ADJECTIVES commonly follow nouns or are preceded by the particle e.

The above forms (except pronouns) undergo the morphological processes of affixation and reduplication. They will be described in the above named order, after which will come descriptions of negatives, particles, and conjunctions; none of which undergo affixation or reduplication. These last ones are defined below:

NEGATIVES (except wae) immediately precede verbs or verb particles or occur alone.

Nouns are meaningless to the native unless preceded by possessives or particles. Adjectives are meaningless unless preceded by nouns or the particle e. Verbs (except in the imperative) are always preceded by particles. These particles give meaning to the roots. They always modify a following or preceding root. The PARTICLES are:

Before nouns, called NOUN PARTICLES: ni, nia, niA, na; huna.

Before nouns and pronouns: ti; ko; i, ki, a.

Before pronouns: e.

Before adverbs: i, ki, imu, mu.

Before verbs, called VERB PARTICLES: e, ka, ku, ne, noko, toko.

After verbs: marA, ai, wai.

Possessive: ni.

CONJUNCTIONS introduce clauses or sentences and mark serial relationships.

INTERJECTIONS are used without particles and absolutely. They denote emotion. A few are listed in the Word Lists under exclamation.

Pronouns

Terms

DUAL 'two persons'
 PLURAL 'more than two persons'
 INCLUSIVE 'including the addressee'
 EXCLUSIVE 'excluding the addressee'

Forms

	<u>Singular</u>	<u>Dual</u>	<u>Plural</u>
1	au	(inclusive) kitaua (exclusive) kimaaua	kitAtou kimAtou
2	koe	kOrua	kOtou
3	Ia, mea, ma kinae	kinaua, meama	kinAtou

Interrogative: ai? 'who?'

Use

In two respects (besides dual, inclusive, exclusive), Kapingamarangi pronouns are used differently than English personal pronouns:

(1) Words for actor and to a less extent for goal are entirely omitted if comprehension is possible without them, or if they can be shown by possessives (page 21). Examination of any of the texts will bear this out. Comprehension of stories and songs is at times rendered difficult by the narrator's assumption that his hearer realizes who actor and goal are. A common type of narration is in the legend of Hina, 90-92, which may be translated literally: 'Those people went up to her, brought down, gave to the chief. Made her house small, put there. Fed only with grass.' The actor mahina 'brother' in 94 governs 17 verbs in 94 to 100.

(2) Serial relationship is expressed by pronouns and mo 'and':

David and I: kimaaua mo Teiwit

He and David: kinaua mo Teiwit

Daniel, Hetata, and Manuel: kinAtou mo Tanieru mo Hetata mo
 Manuel.

He and Tinirau went up.: Ku ro waka kinaua mo Tinirau.

Daniel and I belong to different generations.: Aimaaua mo
 Tanieru ni atu tangata kEke.

kinae 'him, her, it, to him, to her, to it' is used very frequently.
 Au ku mhata kinae. 'I looked at him.' Ka noho ra kinae e au. 'I will
 marry him.'

kinae also means 'there'.

Sandhi forms of pronouns: ko, i, mE kitau, kimau, kOrU, kinau, mEmA, kitato, kimato, kOto, kinato.

mE and mA

Both these words may refer either to a person or thing. In most cases only one of the two is correct. Correct use is difficult. The particle may indicate whether person or thing:

Au ku khumi ti mE. - I grabbed the thing.
Au ku khumi a mE. - I grabbed him.

mE is more apt to refer to people, mA to things:

MA ikoro ko ti mathithi. - The matches are there.
ME ikoro ko Tukohi. - Tukohi is there.

Sometimes either can be used:

Au tE iroa e au ti rA o mE (mA) ne tau ai. - I don't know the time he arrived.

mA is sometimes preferable at the end of a phrase, mE within the body of a phrase:

Koe ku kite koe tau mA? - Did you see your thing?
Koe ku kite koe tau mE tErA noko tuku? - Did you see your thing that /I/ left there?
E pei ti mA. - They are alike, the same.
E pei ti mE etahi. - They are the same.
Ti mA thAne. - There was a man. It was a man. Once upon a time there was a man.

mE is used after ko and mA before: Au e haka-pao porO mA ko mE. - I thought it was he. MA ko ai e Ari ti rhere? - Who won the race?

Possessives

Terms

SINGULAR HEAD 'single word modified' as 'canoe' (my canoe).

PLURAL HEAD 'plural word modified' as 'canoes' (my canoes).

SINGULAR 'possessive has a singular ANTECEDENT, or person to which it refers, as my'.

DUAL 'possessive has a dual antecedent, as of you two, of us two'.

PLURAL 'possessive has a plural antecedent, as of you three, our (three or more) canoe'.

Forms

SINGULAR HEAD

	Singular			Dual	Plural
	<u>o</u> -form	<u>a</u> -form			
1	tuku, toku	taku	(inclusive) (exclusive)	thau timau	th at tau timAtau
2	tou	tau		tikurU	tikOtau
3	tono	tana		tinau	tinAtau

PLURAL HEAD

1	uku, oku	aku	(inclusive) (exclusive)	thau mau	th ^A tau mAtau
2	ou ou	au		kurU	kOtau
3	(o)no	(a)na		nau	n ^A tau

Common sandhi forms: to, ta, o, a.

These forms may be analyzed as containing the following morphemes. (It will be noted that the dual and plural forms resemble the pronouns, page 16, but the description is clearer if they are treated as separate morphemes.)

t-, ti-, 0 - possessive modifying a singular head; t- is used before a vowel, ti- before a consonant, but zero is used in the inclusive forms.

tuku waka 'my canoe'
timau waka 'our (dual exclusive) canoe'
uku waka 'my canoes'
mau waka 'our (dual exclusive) canoes'

(-)o(-), (-)a- - close intimate possession; u is frequently used in the first person singular, o is used in all forms. This morpheme varies freely with zero in the 3 singular, plural head. This type of possession is discussed at length below under o and a. o (but not u) may be used alone: ti waka o ti ariki - the chief's canoe.

tou waka 'your (singular) canoe'
tuku waka 'my canoe'
uku waka 'my canoes'
no waka 'his canoes'

(-)a(-) - not close or intimate possession; this morpheme varies freely with zero in the 3 singular, plural head: tana mea 'his thing', na mea 'his things', ti mea-papa a thangata 'the frying pan of the man'.

- ku 'first singular possessive'.
- thau¹ 'first dual inclusive possessive'.
- mau 'first dual exclusive possessive'.
- thAthau¹ 'first plural inclusive possessive'.
- (-)mAtau 'first plural exclusive possessive'.
- u 'second person singular possessive'
- (-)kurU 'second person dual possessive'.
- (-)kOtou 'second person plural possessive'
- (-)no, (-)na 'third singular possessive'; no may occur after o 'close intimate possession' and a after a 'not close or intimate possession'.
- (-)nau 'third dual possessive'.
- (-)nAtau 'third plural possessive'.

ni-forms

Possession is also commonly shown by the particle ni. Following ni are in the singular the forms for a plural head, and in the dual and plural the ordinary personal pronouns. ni hare ni oku means 'houses belonging to me, my houses, houses for me'.

Singular

<u>o</u> -form	<u>a</u> -form
ti, nia hare ni oku	ti thama, nia tama ni aku
ou	au
ono, mE	ana, mE

Dual	Plural
ti, nia hare ni kitaua, kimaau	ti, nia hare ni kit ^A ou, kim ^A ou
kOrua	kOtou
kinaua, mEmA	kin ^A ou

No distinction is made between single and plural heads.

The o and a distinction is also made with oi and ai:

Ti hare ni oi? 'Whose house is this?'

Ti thama ni ai? 'Whose son is this?'

Ti tamana ni oi? 'Whose father is this?'

1/ Possibly represent contractions of ti tau and ti t^Atau; however, one would expect the corresponding forms for plural head to be tau and t^Atau.

Use

(1) Indicate whether the pronoun antecedent is first, second, or third person; whether singular, dual, or plural; and if first person dual or plural, whether inclusive or exclusive.

(2) Indicate ownership by a noun in the third person, as 'the chief's canoe, the canoe of the chief'.

(3) Indicate number of the noun head, as: *tuku waka* 'my canoe', *uku waka* 'my canoes'. English and Kapingamarangi use of number frequently differ: *ana mOmE* 'his work' (literally: his works). *MEa ne ro mai i ono mUri*. 'They came behind him.' (literally: they-two did come here at his behinds)

TErA ti mE aku ne hakamoto-pOuri ai taku akoako nia herekhai. 'That's the reason for my (plural head) working hard in my (singular head) learning the language.'

(4) Indicate whether the head is a close or intimate possession:

o and a

Proper selection of o and a is one of the most difficult tasks in speaking Polynesian languages. The choice depends on the head. Some nouns are always preceded by the o morpheme, others always by the a morpheme, and some may take either with a semantic distinction.

I find it helpful to think of o as the most important. o precedes nouns denoting involuntarily acquired and highly intimate and close possessions; a precedes nouns denoting voluntarily acquired and less important and less personal objects. Physiological processes are involuntary and close and hence require o.

Some of the distinctions appear arbitrary. In general, Kapingamarangi distinguishes as follows: (Meanings of the Kapingamarangi words can be found in the word lists.)

<u>o</u>		<u>a</u>
	People	
nearly all except those listed under <u>a</u>		children, servants, subjects
<i>hoa, mAtua, roto, tamana</i>		<i>heke, koro-henua, tama</i>
	Possessions	
parts of the body; a few possessions considered highly important; personal clothes		most small possessions; clothes or objects made for others
<i>hucitino, kiri, manawa, mua, mUri, niha, ngutu, pAhi, rima, ripoko</i>		<i>ahi, ama, hara-motu, hoe, huru-manu, marara, mea, mea-kai, mE-pApa, pUti, u</i> (crab)
<i>hare, henua, ingoa, koA, kOroa, rA, toki, waka</i>		
<i>hErua, kahu</i>		

Activities

<u>o</u>	<u>a</u>
physiological processes	intellectual processes; voluntary acts
Aro, aroho, hakahuamari, hau hare, hopo, kArek, kaukau, khaukhau, khi, koni, maki, matakau, mate, miami, moe, rere, tokotoko (crouch), tangitangi, taumaha, /tuatua.	Ako, hakaapaopao, herekhai, hotupe, kitA, kitE, miti, mOmE, ranga, rErE, rhanga, tangi-khai.
	hai, hihi, hIHl, hiki, huke, noho, pirei, tatAkara, tau, tunu

Many words can be used with both o and a but with different meanings.

ti rhanga a Timoki 'Timoki's weaving, weaving by Timoki'
ti rhanga o ti kopae 'hat weaving, the weaving of the hat'

ti ranga a Heniki 'a chant by Heniki, sung by her or belonging to her'
ti ranga o Utamatua 'a chant about Utamatua'

taku tu 'the belt I'm weaving to sell or give away'
toku tu 'the belt I wear'

Both o and a forms cannot be used at once: Toku hai ti puAkhai.
'My telling of the story.' Ti hai o ti puAkhai. 'The telling of the story.'

tuku rA 'my sail'
taku rA 'my watch'

Note that English 'of' may be translated by o or by a:
Au ku hakarongo i ti khai o ti thupo. 'I listened to the story of the crab.'

Au ku hakarongo ki therakhai a ti ariki. 'I listened to the speech of the chief.'

In the legend of Tokiaratou (24), the ghost ties tana niha manga-rU (his two-branched tooth). The a form in tana indicates that the tooth is a magical fantasy. The ordinary term for his tooth is tono niha.

A few words take either o or a, including: tangata hai-hekau, hihai, hEHl.

(5) Possessives may indicate a pronoun actor or goal. (See page 16, paragraph 1.)

Ka hai tinAtau hakahai-roto. 'They all got married.' (lit. did make their (plural) marriage) (Timutoko 5)

Ka hau tono tana-hare turI. 'He made a tiny little house for her.' (lit. did make his/her little-house small) (Hina 91)

(6) Possessives may replace English 'have': Etoru aku peinthir.
'I have three pencils.'

(7) Possessives may replace the English indefinite article: Au ka hua taku ranga pO nei. 'I will sing a chant tonight.' (lit. I will sing my chant night this)

(8) Special idiomatic uses:

tono taiA 'next day, on the morrow'

Koe e hai tau Ahn taiA? 'What are you doing tomorrow?'

(lit. you will do your what tomorrow)

In the following, the plural hei aku mE 'make my things' indicates temporary ownership, in contrast to hei taku mE 'make my thing', indicating permanent ownership:

Au e hei aku mE ki tikOtu mE-pApA, nonUri au ka kayA 'tu reperA. 'I will use your frying pan, later I will return it again.'

Au e hei taku mE ki tikOtu mE-pApA. 'I will keep your frying pan. I will make your frying pan mine.'

Au e kae au mE-pApA e hai aku mE. 'I will take your frying pans to use or to keep. (The exact meaning is not given. The plural au must be followed by the plural aku)

Demonstratives

Forms

	<u>Near speaker</u>	<u>Near addressee</u>	<u>Far, invisible, abstract</u>
this, here, now	ti ... tEnei, nei	...	...
that, there	...	ti ... tEnA, nA ti ... tErA, rA	
here, this is (was, will be)	tEnei	...	...
there, that is (was, will be)	...	tEnA	tErA
these	(a)nei	...	...
those	...	(a)nA	(a)rA
here these are (were, will be)	anei	...	...
there those are (were, will be)	...	anA	arA
here	(i)kinei	...	...
there	...	(i)kono	(i)koro
here is (are, were, will be)	ikinei	...	...
there is (are, were, will be)	...	ikono	ikoro

These forms may be analyzed as containing the following morphemes:

(-)nei 'near the speaker'.

(-)nA, (-)no 'near the addressee'; nA is used absolutely or after a; no is used after o.

(-)rA, (-)ro 'far away, invisible, abstract'; rA is used absolutely or after a; ro is used after o.

tE- 'singular'.

a- 'plural'.

(i)ki- 'here, here are'.

(i)ko- 'there, there are'.

Use

Demonstratives follow nouns and adjectives and occur alone.

Tou ingO rA ko ai? 'What is your name?' (your name there is what)
rA was used after ingO because name is abstract.

Selection of the second or third column will change the meaning:

Koe au peinthir erua ikono. 'You have two pencils there (by you).'

Koe au peinthir erua ikoro. 'You have two pencils (that are not visible).'

Koe au mea ikoro heu? 'Have you anything to ask?' (an abstraction)

TEnei au. 'Here I am.'

nei may be either singular or plural: ti peinthir nei, ti peinthir tEnei 'this pencil'.

tEnei is also teinei.

Any object not near the speaker or the addressee, takes the words in the last column: ThAno ka mhata ki thupe tErA e moe i pAhi ti ahi. 'The man looked at the crab there lying beside the fire.' (Ti thupe 13)

tErA heA (by metathesis tErA hau) is a very common idiom meaning: that's all, it's finished, only that.

r'e is a contraction of rA e: Tau tama r'e noho ei ai? 'Who stays with your child there?'

rA, a very frequently used word, has additional meanings: very soon, then, alongside. After a verb rA is an adverb (page 26).

Ka khati rA i ti moana. 'It /canoe/ will be properly joined at sea.' (Utamaturu 38)

For meaning 'alongside' see under Adverbs, page 23.

Verbs

Verbs are preceded by the substitutable particles e, ka, ku, noko, toko, or ne. These are discussed on pages / under Syntax.

33-35

Many verbs, nouns, and adjectives take the derivational causative prefix haka- (or hA- in fast speech, page 12), and thereby form TRANSITIVE verbs (verbs needing goals):

kitE 'see'	hakakite 'make see, show'
nataku 'fear'	hakamataku 'frighten'
hUmaria 'good'	hakahUmaria 'cure'
tonu 'correct (adjective)'	hakatonu 'correct (verb)'
tuatua 'tired'	hakatuatua 'torture'
mAnA 'light-weight'	hakamAnA 'help'

Many verbs take the suffixes -ina or -a with the meaning 'transitive or imperative'. A few verbs take other suffixes with the same meanings: -hia, -kia, -mia, -na, -ngia, -ria, -tia.

Verbs taking -hia: Aro, hau (fix, build), hakatangi, lakatonu, hika (knot), ho (crack), horo (spread), iri, ranga.

-kia: thopo.

-mia: Aru, horo (swallow), inu, waru.

-na: kai (assimilation results in keina).

-ngia: tu (light).

-ria: tau (count, read), tautau (hang).

-tia: a'A, hiki, hono, kahu, kini, khuni, nho, ranga (float), tAriki, thu.

Irregular: tunu, tuna; toho, tohA.

Examples

Hu tE keina ti mE tEnA. 'Don't eat that.'

Arohia ti waka. 'Paddle the canoe.'

KE kutia koe tana ika. 'Then bring in her fish.'

Hana kaukau. 'Go and bathe.'

Hana kaukauina ti thana. 'Go and bathe the child.'

Indirect commands take the same form: Ti Eitu ka hai ki Hina poro ki inunia. 'The spirit told Hina to drink.'

Ti kingi e pure nia hatu o ni tAngata ki penepeneina. 'The chief ordered the people to save their money.'

Some verbs do not take these suffixes: hani moi, herekhai, matamata.

1/ The comparative work has shown that certain of the initial consonants in these suffixes have been preserved from Proto-Malayo-Polynesian forms: *belaj, pages 43, 50, becomes Kapingamarangi horohia; *inun, page 43, becomes Kapingamarangi inunia; *tangis becomes haka/tangihia (page 44).

Most verbs do not distinguish singular and plural. A few do:

<u>Singular</u>	<u>Plural</u>
khira 'show'	khira
ngara 'forget'	nghara
para 'be ripe'	phara
tae 'arrive'	thae
tū 'stand'	thū
tele 'float'	tahe

Reduplication

REDUPLICATION is repetition of a root. It is achieved in two fashions, regular and irregular.

Regular: hakatangi, hakatangitangi; mahana, mahanahana; meneke, menekeneke; tapa, tapatapa.

Irregular:

Repetition of part of the root: hAngi, hAhAngi; matua, matamatua; peau, peapeau; pongO, pongOngO; tuia, tutuia; uri, rUri; wariki, wariwariki.

Repetition of part of the root and change of a phoneme: matariri, mataririhiri; rere, rerhere.

Reduplication is characteristic of verbs, adjectives, nouns, and adverbs.

Reduplication usually depicts continued or repeated action. tana is a single flash of lightning, tapatapa is continued flashing.

A few reduplicated words have special meanings:

Diminutive

hua-hara 'pandanus key, whether ripe or not'	hua-harahara 'partially ripe key'
makariri 'cold'	makaririhiri 'cool'
ngAhuru 'hair, feather'	huruhuru 'short body hair, pin feathers'

Intensive

iwi 'bone'	iwiwi 'bony'
kapua 'ray cloud'	kapukapua 'cloudy'
maki 'sick'	makimaki 'sick often'
mata 'see'	matamata 'go for a walk'
peau 'wave'	peapeau 'big waves, rough sea'
pongO 'hole'	pongOngO 'holey'
rAngi 'sky'	rAngirAngiA 'bad weather'
rima 'hand'	rimarina 'clever'
tangata matua 'man about 40 to 60'	tangata matamatua 'man over 60'
tu 'stand'	tUtU 'high'
ua 'rain'	uaua 'rainy'
wai 'water'	waiwai 'watery'

Nouns

Nouns occur frequently and are easily recognized. The particles that precede nouns (ti, ni, niA, huna, i, ko, ki) are discussed under Particles. For contraction of ti, ni, and niA see under Sandhi, page 11.

Plurality is shown by substitution of ni, nia, niA (or rarely na) for ti, or nh- for th-; tangata 'man' has the irregular plural tAngata. Plurality in a noun preceded by a possessive is shown by the possessive being in the plural (page 20, paragraph 3).

Some verbs may be converted to nouns by affixation of the suffix -nga (or rarely -nge or -ngo, usually as a result of assimilation):

Verb	Verb plus <u>-nga</u>
hai 'Make, do'	hangA (obsolete) 'technique, method'
kaka 'climb'	kakenga 'ladder'
noho 'stay, live'	rohonga 'seat, place'
takapuri 'meet'	takapUringa 'meeting'
tanu 'bury'	tAnunga 'grave'
tutaki 'join'	tutakinga 'joint'
upe 'swing'	Verb plus <u>-nge</u> upenge 'hammock'
hororo 'spread out'	Verb plus <u>-ngo</u> horongo 'trip'
tuwhe 'distribute'	tuhongo 'share'
noho 'stay, live'	rohongo 'place; variant <u>rohonga</u> '

Adverbs

Adverbs follow verbs, adjectives, and demonstratives, or may be used alone. They are of three classes: (a) general, which follow verbs, adjectives, and demonstratives; (b) prepositional, which follow the particles i and ki; and (c) directional, which follow verbs.

(a) General

Some of these words may follow nouns and in that position will be considered adjectives. Some may introduce clauses or sentences, and in that position will be considered conjunctions.

Aha	what	nomua	before
ana-	when (past)	nomUri	afterwards
he	where	pEhE	how
hoki	also, too, indeed	pei	like, as
hua	only, just	reperA	again, also
kinae	there (cf. under Pro-	tehE	where
	nouns, page 16)	toromA	like
maka	at, on (future)		

A(ha) and the various constructions preceding need special comment:

why?

1. Ei mA 'ha? (after a noun; ma means 'thing'; ei appears to be the verbal particle ai, ei)
 Ka mai ti roapi. 'Bring me the bottle'.
 Ei mA 'ha? 'Why?'
 E hakamarU tuku ripok. 'To anoint my head.'
2. Ei Aha? (after an affirmative verb, except when khai Aha is preferred, see below)
 Au ka hana ki WErua. 'I'm going to Werua.'
 Ei Aha? 'Why?'
 E harahara taku puAkhai. 'To look for a story.'
3. Khai Aha? i ti Aha? (after a verb expressing desire or intention or after a negative verb, the : much as 'why not?'. ei Aha and khai Aha are not confused by the natives, but the distinction is difficult to grasp)
 Au e hihai ki Ruk. 'I like Truk.'
 Khai Aha? Khai A? I ti Aha? I ti A? 'Why? What for?'
 Au e tE hanA 'tu. 'I'm not going.'
 Khai A? 'Why not?'

what?

MA ti Aha tEnei? 'What's this?' MA ni Aha anei? 'What are these?'
 Ti pu. 'A shell.'

E Aha? PorO Aha? 'What is it? What did you say?'

Possible combinations with Aha

(Note that the favorite position of Aha is at the end of a statement or question.)

E Aha? 'What did you say? What is it?' (after a noun or when not hearing)

Ei Aha? 'To do what? What for? Why? No! Not at all!' (after a verb, except a verb expressing opinion, desire, intention)

Ei mA 'ha? 'Why? For what purpose? No! Not at all!' (after a noun)

I ti Aha? 'Why?' (after a verb)

Khai Aha? 'Why? Why not? (after a negative verb, after an affirmative verb expressing opinion, desire, intention).

MA i mA 'ha! 'Don't! Don't do it!'

MA ni Aha? 'What are these things?'

MA ka 'ha? 'What's happening to this?'

MA ku Aha? MA ne Aha? 'What happened to this?'

MA ti Aha? 'What's this? What?'

ME Aha? 'What's the matter with him?'

Ni Aha? 'What things?'

PERE A? 'What for? In order to do what? For what reason?'

PorO Aha? 'What did you say? For what purpose? What do you want, think?'

Tau Aha? 'What are you doing?'

Aha is sometimes used as an adjective directly after a noun:

NiA 'hina arA e hai tinatau mOmE Aha? 'What kind of work are those women doing?'

Ti rakau A? 'What kind of tree? What tree? What about the tree?'

when?

when? is shown by maka he in the future and anahe in the past.

Koe hana maka he ki Ruk 'When are you going to Truk?'

MEma e hakahai-roto maka he? 'When are they getting married?'

MEma ne hakahai-roto anahe? 'When did they get married?'

Koe ne hana ki Ponpe anahe? 'When did you go to Ponape?'

(b) Prepositional

These adverbs may follow the particles i (or rarely imu or mu) 'at' or ki 'to'; in fast speech the i or ki may be omitted. All these adverbs except he may be followed by o 'of'.

he	where	mtai	along the lagoon shore
hongo	above, on top	ratua	along the ocean side
maracrae	outside the house	rauta	by land
nua	before, in front of	roto	in, inside
mUri	after, afterwards,	taha	outside
	behind	tai*	lagoon
nua	above, up	tua*	ocean side
ngAke*	up	thahangAke	water's edge on upper side
ngAtai*	towards the lagoon		of the island
ngAutu*	landward	thahangeiha	water's edge on lower side
ngeiha*	down	thahaitai	beach and lagoon edge
pAhi	beside, with	thahaitua	beyond the land on the ocean
rangAke	along the upper side		side
rängeiha	along the lower side	tUaA	a few more than
rara	below, under, under-	Uta*	land
	neath		

* Starred items need further comment. Ordinary directions in Polynesia are told not by points of the compass or as 'right' or 'left', but by relation of speaker and addressee to land and water. The five principal points that are mentioned with great frequency on Kapi gamarangi are tai, tua, Uta, ngAke, and ngeiha. ngAke 'up' and ngeiha 'down' have special meanings: the islets are strewn in a half circle along the eastern half of the circular atoll rim. The northern islets are considered 'down' and the southern islets 'up'. Moving clockwise one is going 'up' and counter-clockwise 'down'.

Meanings of some of these terms vary with the position of the speaker.

	Speaker is <u>inside the reef edge</u>	Speaker is <u>outside the reef edge</u>	Speaker refers <u>to distant places</u>
Uta	center of the island	land or reef	. . .
tai	lagoon, lagoon center	towards open sea	far westward
tua	ocean side of island	. . .	far eastward
ngAuta) nghAuta)	in lagoon: landward on land: towards open sea on reef: landward	towards land, reef	eastward, Samoa, Hawaii, America
ngAtai) nghAtai)	towards lagoon or lagoon center	towards open sea	westward, Guam
ngAke) nghAke)	towards 'up'	towards 'upper' islands	southward
ngeiha) ngheihā)	towards 'down'	towards 'lower' islands	northward
thangAke	short way 'up'	short way towards 'upper' islands	near southern islands, Rabaul
thangeiha	short way 'down'	short way towards 'lower' islands	near northern islands, Truk

mu, imu

These particles mean 'at' and correspond to i. mu occurs in fast speech, imu in more deliberate. Sometimes mhu is heard.

Ka mai ti pokete mu nghAuta. 'Bring me the bucket on the inland side.'

Also see Timutoko 1.

(c) Directional

aka, ake, waka - up, upper end of the island or atoll, landward, ashore; waka is used after o u (p. 14), otherwise aka or rarely ake.

ange - towards the addressee; frequently follows haki, kawe, akoako, herekhai.

atu, watu - away from the speaker, away, there; watu is used after o or u. See pages 13, 14.

iha, eiha - down, to the lower end of an island or of the atoll; when on land it means 'towards the lagoon'; eiha is used after hana.

mai, moi - towards the speaker, here, from; moi occurs after hani, otherwise as far as noted mai. The frequency of this morpheme can be seen in the following, Apari 24-25:

Harahara mai tuku toki ... ti toki hua ni toku tuahina matua. E wou mai ki ti au poro ki haraharaina mai tono toki. Au ra ne hani moi hua, matamota mai hakAroware. 'To find and bring my adze ... just the adze of my older brother. /He/ scolded me so I would find and bring in his adze. So I came here, looking here fruitlessly.'

Adjectives

Many adjectives are formed by reduplication of a verb. (See under Reduplication, especially with intensified meanings, page 25.) Many other adjectives begin with the prefix ma- 'condition, quality'. Adjectives are recognized by their position, either after a noun or after the particle e (page 15).

Numerical adjectives begin with classifying prefixes:

e- 'everything except people'
 toko- 'less than ten people'
 tiro- 'ten to nineteen people'
 ti- 'twenty or more people'

1 tahi	10 matangahoru	80 huowaru
2 rua	11 matangahoru-ma-tahi	90 mathiwa
3 toru	12 matangahoru-ma-rua	100 rau
4 ha	20 mata-rua	1000 matangahoru-rau-etahi
5 rima	30 mothoro	
6 ono	40 mata-ha	one person 'tangata etahi'
7 hitu	50 mata-rima	two people 'tangata tokorua'
8 waru	60 motOno	ten people 'tangata tirongohoru
9 hiwa	70 matahitu	twenty people 'tangata timata-rua

It is preferable but not mandatory to put the numeral after the noun.

The adverb tUna 'a few more than' usually follows numerals: nia
 tUpu eruA tUna 'a little more than two weeks'; matangahoru tUna 'ten-odd'.

See in the word lists under coconut for special counting of coconuts. Fish and taro are said to have no special systems.

The numerals prefixed by haka- indicate 'times', as; hakatahi 'once', hakarua 'twice', hakatoru 'three times'. Such words are usually adverbs.

Negatives

Negatives (except wa@) immediately precede verbs or verb particles or are used alone. They express negation.

tEai, teiai is 'no' in answer to a question and is used alone.
 Koe hana taiA ki Ruk? 'Are you going to Truk tomorrow?' TEai. 'No.'
 Ikoro tau hakatE? 'Have you any hakatE pudding?' TEai. 'No.'

hakare means 'there are none, nothing, be not, do not!'.
 Ikoro tau hakatE? 'Have you any pudding?' Hakare. 'No, I have none.'
 Koe hai tau A? 'What are you doing?' Hakare. 'Nothing.'
 Hakare e roko; hakare e hUari. 'There are not many; it is not good.'
 Au hakare hihai. 'I don't like it. I don't want any.'

tE 'do not'; often but not always hakare can be used in its place.
 Au tE hihai. 'I don't like it.'
 Au tE iroa. 'I don't know.'

hu tE 'don't!'.
 Hu tE hakarongoA. 'Don't be noisy.'

tiki usually means 'not yet', but sometimes substitutes for tE.
 Tiki rawa. 'Not finished yet.'
 Tiki irca. '/I/ don't know.'

ei mā 'ha: In addition to meaning 'why', this perplexing idiom also means 'no, absolutely not, not by any means'. (Cf. page 27)
 Ka mai ti tenki. 'Give me the flashlight.' Ei mā 'ha! 'No! I won't!'
 Ei mā 'ha katO! 'Absolutely not! (an insulting term)'
 Ei mā 'ha hoki. 'Don't mention it. You are welcome.'

(w)ae follows nouns and means 'without'; wae is used after u or o, otherwise ae.
 nia hare ae 'no houses'
 ti kahu wae 'without clothing, naked'

A double negative is acceptable: HakarE ni ika ae. 'There are no fish.'

The natives often use 'yes' after a question in the negative to which English would answer 'no'. Either 'yes' or 'no' can be given, but the more logical but un-English 'yes' is more common.

Koe hakarE hihai? 'You don't want any?' UwA. Au tE hihai. 'No, I don't want any.' (lit: yes) TEai. Au tE hihai. 'No, I don't want any.'

Compound words

COMPOUND WORDS are composed of two or more different words that form a succession that would not occur if the words were independent; the meaning is different than the meaning of the words taken separately. The members of a compound word are joined by hyphens.

hare-taumaha 'church'; not compounded this would mean 'praying house'
 waka-rhama 'canoe for torch-fishing'
 mea-hai-maki 'medicine' (lit: thing-make-sickness)
 mathini-tui-kahu 'sewing machine'

Words in a succession with a meaning different than the meaning of the words taken separately do not form a compound word if the entirety observes the stress pattern of a single word. Thus combinations of mata- 'portion' and the pronouns are considered compounds and separated by hyphens except when the entirety observes the stress rules of a single word: (The meanings are 'I alone', 'you alone', etc.)

motoko <u>au</u>	ma <u>ta</u> -ki <u>tau</u> a	ma <u>ta</u> -ki <u>ta</u> u
mo <u>to</u> -ko <u>o</u>	ma <u>ta</u> -ki <u>ma</u> u	ma <u>ta</u> -ki <u>ma</u> u
mo <u>to</u> ko <u>ia</u>	mo <u>to</u> -k <u>o</u> ru	mo <u>to</u> -k <u>o</u> u
	ma <u>ta</u> -ki <u>ma</u> u	ma <u>ta</u> -ki <u>ma</u> u

SYNTAX

SYNTAX is a descriptive analysis of the relationship of words.

Relationship of words is shown by particles, conjunctions, and word order.

Particles

(a) Before nouns

ni, nia, niA, na 'the, some (plural)'. See pages 11 and 15.
 huna 'some'.
 huna ... huna 'some ... others'.

(b) Before nouns and pronouns

ti 'a, an, the (singular)'. A single noun used alone is always preceded by this particle. For contraction see page 11.

ko

ko indicates (a) a following actor; (b) 'to be' in an equational clause, as defined on page 35; (c) a noun in apposition to a preceding noun; (d) antithesis.

Au ku hAngai ko ti ariki. 'I was fed by the chief.' (Cf. Au ku hAngai ti ariki. 'I fed the chief.')

Ko Utamatua tono ingO. 'Utamatua was his name.' (Utamatua 12)

Tou ingO rA ko ai? Ko Hetata. 'What is your name? Hetata.'

Au ku hani moi i thenua ko Hawai. 'I have come from the land Hawaii.'

Ko au ku iroa, ko Iete tE iro. 'I know, Iete does not know.'

ko can be used before the plural particle: ko ni mea-kai 'food'.

a

a is used as an object indicator before mE (referring to people), mEMA, and names of people.

Au ka khumi a mE. 'I grabbed him.' (Cf. Au ka khumi ti mE. 'I grabbed it.' Au ka humikumi kOtu. 'I grabbed you all.')

Au ka khumi a Puwat. 'I grab Puwat.'

Absence of particle

If no object follows a transitive verb, the word preceding the verb is object rather than actor.

Koe ka tAriki! '/I/ will beat you!'

Koe ka khumi. '/I/ will grab you.'

Au ka kai e! '/They/ will eat me. Oh!'

i, ki

(See also the conjunction ki, page 36.)

i 'at, on, in the presence of' and ki 'to, towards' are used as follows:

(1) Before adverbs, see page 28.

(2) Before ti plus noun or possessive plus noun:

i ti hare 'at the house' ki ti hare 'to the house'

i tikurU ara 'in your path' ki tikurU ara 'to your path'

(3) Directly before the name of a person or place: ki Teiwit 'to David'; i Ruku 'at Truk'; ki Ruk 'to Truk'.

(4) Before pronouns as follows:

i, ki ti au	i, ki kitaua	i, ki kitAtou
i, ki ti koe	i, ki kimaua	i, ki kimAtou
	i, ki korU	i, ki kOtou
i, ki te Ia,	i, ki kinaua	i, ki kinAtou
i, ki mE	i, ki mEmA	

i and ange i after an adjective mean 'more than': Ti pini e huamari i ti peinthir. 'The pen is better than the pencil.'
Ti thara e khara ange i ti purak. 'Taro is better tasting than purak.'

After the directionals (page 29), i means 'from':

Ti Eitu e hene iha i ti rAngi i nua. 'The demon came down from the sky above.' (Tuiteke 21)

ThAne rA ka hanA 'ka i tai. 'That man came up from the lagoon.'
(Ti thupe 19)

i may mean 'because of, due to the presence of': Tuku rE rA ku pore-pore i kCtou. 'My voice trembles because of you all.'

ki may mean 'for': E haingata atu ki kOtou. 'It's hard for you.'

Some verbs may be followed by ki: hakAnga, hakArohi, hakarongo, heu, katakata, mata, tina.

(c) Before pronouns

e

e after a verb indicates a following pronoun actor. It is most common before au, koe, mE, and mEmA when these words follow a verb, but after certain verbs it is heard before the other pronouns:

Au tE ika e utaina e au a Hina. 'I'm not the fish who will carry Hina.' (lit: I the fish will carry by me object Hina) (Hina 41)

TE roA e kimaau. 'We two can't do it.'

Ku kopoina e Ia a Hina. 'He praised Hina.'

Note the redundant use of actor before and after the verb; such redundancy is particularly common if mE and mEmA precede the verb:

Au ku kite e au a mE. 'I saw him.' (I did see actor I object him)

KinAtou ku kite kinAtou au. 'They saw me.'

ME ku kite Ia au. 'He saw me.' (In fast speech this becomes: ME ku kite i au.)

MEmA e moinA kinaua tinou tama. 'They cherish their child.'

(d) Before adjectives, verbs, and negatives

e

Adjectives or verbs used alone are preceded by e. (Similarly, nouns used alone are preceded by ti or some by ni; these particles mark word classes.)

Before adjectives in a phrase e means 'to be': Tou ihuku e huraitu. 'Your tail is bad.' (Ti atu 8)

Ana hakanoho e hUmarI. 'His morals are good.'

Before verbs e means (a) purpose, intention, 'let us'; (b) 'one who, who is, the one which, which does, who'; (c) simple present or past action.

Ti kimO ka hana 'ka e herekhai ki ti pakaikE. 'The rat went up to speak to the spider.' (Ti kimO 9)

ThAne e hai porO, "Ti u e khumi, e tunu, e kai." 'The man says, "Let's catch the coconut crab, cook it, eat it.'" (Ti u, Teiwiti, 2)

Ti kau e woroworo iha i Uta. 'The people who call down from inland.'

TErA rA tau mE e katakata ei koe. 'That's what you're laughing at.' (Ti ura 9)

Thangata e puhi r'e tE irO Ia. 'The man who is disinterested will not know how.'

Before negatives e indicates present time: Thuku tEnA e tE thau mai ki ti au. 'That tail doesn't fit me.' (Ti atu 10)

(e) Before verbs

ka, ku

There is little difference between these two important particles, and frequently one may substitute for the other. ku sometimes indicates a specific act. Both show present or past time. ka or less commonly ku plus a verb may be repeated to indicate repeated or continued action. k- in ku is sometimes replaced by a glottal stop.

Ti kE ku hani moi ki mE, kei mE ku kaka, ku tau i tua o mA.
Ku hura. Hura i ti moana. Ka hura, ka hura. 'The turtle came to her, then she climbed, she hung on its back. They went on. Away on the sea. They went on, went on.' (Hina 43-44)

Ka kai ti ika. Ka huti. Ka huti. Ka huti. Ka huti. Ka iae.
'A fish bites. It is yanked, yanked, yanked, yanked. It rises to the surface.' (Ti angori 9)

ku can mean 'to be': PorO mE tErA ku i ngAtai. 'Thinking that he was towards the lagoon.' (Ti ura 14)

Au ku horongo toru ne tau ti pEpA tEnai. 'I've read this paper three times.' (horongo toru following a verb may be considered an adverb.)

MA ku tuku tamana. 'He was my father.' (Ti kuru 62) Cf. MA ko tuku tamana. 'He is my father.'

ne

Contrasting with the indefiniteness of ka and ku, ne always indicates past and completed action. It often has additional meanings: (a) 'when, when ... did, as ... did, at the time when', (b) 'which did, who did, who has'.

O rima na ne Aha? 'What happened to your hands?'

Au ne hana ki Ruku rA, ka hethuki ki ti kau o Kapingamarangi. 'When I went to Truk, I met the Kapingamarangi people.'

ThAhiri tEnai ni ai ne tiri? 'Who composed this song?'

TErA hau taku wAranga etahi ne rong. 'That's all the one story which I've heard.' (Ti ura 33)

Also see Ti ura 18, 21.

noko

noko indicates completed past action and also the past of 'to be'.

Koe noko hai tau Aha tangi nei? Au noko rhanga taku tu. 'What were you doing today? I wore a belt.'

Au noko i Kapingamarangi. 'I've been to Kapingamarangi.'

Koe noko i he? 'Where have you been?'

toko

toko means 'have just'. Au toko miami. 'I've just eaten.'

(f) After verbs

marA

Polite imperative, almost corresponding to English 'please'.

Hani moi marA e hai taku hekau. 'Come here please and do something for me.'

(w)ai, (w)ei

This common particle, found everywhere in Polynesia, follows the verb and may indicate continued action; it may also be considered an adverb placed after a verb but referring to a noun preceding the verb, somewhat like the French en or like the substandard English 'the place where I live at'. (The continuative ai after i means 'there is', page 174 under i.)

Teiwiti e matamata hUmarI ai i ti kau arA. 'David takes good care of those people.'

Ti china rA ka noho rA, ka tae ki tono mata-kowA e hanau ai. 'That woman stayed, then arrived at her time to give birth.'

(g) Before adverbs

i, ki, mu, imu - see page 28.

Conjunctions

Conjunctions introduce clauses and sentences and mark serial relationships.

SENTENCES are of two types: groups of words containing one or more verbs; groups of words containing an actor with a balancing complement, this type being known as an EQUATIONAL SENTENCE.

Kimaua mo Taniere ni atu tangata keke. 'Daniel and I are of different generations.'

Ko Utamatua tono ingO. 'Utamatua was his name.' (Utamatua 12)

A CLAUSE contains only one verb with its dependents (actor, goal, modifying words) or a single equation.

See paragraph (2), page 16, for serial relationship shown by mo 'and' with pronouns.

Relationship between sentences is usually shown by kei, keioko or other conjunction or is frequently left unsaid. Most clauses following an initial clause begin with a verb particle and are not marked by a conjunction. This is the opposite of English usage, which usually has no conjunction between sentences but does have conjunctions before the last of two or more clauses.

Forms

i ti mA	because	nomUri	afterwards
kei	and, then, but	pe	or
khai Aha?	why? what for?	petimA	if
keiokO	and, and then, but	porO	that, thinking that, saying
ki	to, in order to, so that,		that, because
	when (future)	tekO	because
mA	if, and, when	tErA rA, tErA ti mE	therefore
mo	and (between nouns and pronouns, not between clauses)	thei mea hua	although

kei

ma ... kei 'if, when (future) then'
 kei ... kei 'if ... then'

kei introducing a result clause is frequently untranslated into English.

Ma ka to ti ua taiA, kei au ka hakawerewere. 'If it rains tomorrow, I'll be angry.'

Ma ku po, kei koe rawarawaina tau hirahira. 'When night comes, tie your cord.' (Hina mo Tinirau 34)

Anahi kei e au tEai aku mOnE e ai, kei au ku hani moi. 'If I had had no work yesterday, I would have come.'

ki

The conjunction is not to be confused with the particle 'toward':
 E riu ki rara pEhE? Ki to au? 'Turn downwards how? So I will fall?'
 (Apari 60)

Au ka hana ki Taringa ki matamata au. 'I'm going to Taringa to look around.'

Ki ro moi ti kau rA, ka miami rA. 'When they come, we'll eat.'

Ki tapu tou ingO. 'Hallowed be thy name.' (Lord's Prayer)

mA

The commonest way to express 'if' is by use of mA followed immediately by a verbal particle, sounding like a single word. Before ku, e, ka, mA may mean 'when'.

Past: MA ne to ti ua r'e hUmaria hau. 'If it had rained, it would have been fine.'

MA ne ko ne noho i Kapingamarangi, r'e hUmaria hau. 'If you had stayed at Kapingamarangi, it would have been fine.'

Present: MA ku pirau ko ni mea-kai rA, ku tE keina. 'If (when) that food is rotten, don't eat it.'

MA kOtou e hihai ki tikOtou mE-pAaA, herekhai mai. 'If (when) you want your frying pan, tell us.'

Future: MA ka to ti u taiA, kei au ka hakawerewere. 'If it rains tomorrow, I'll be angry.'

mA is frequently omitted: Koe hakarE tatAmE, koe rA e hakamAmAina au. 'If you are not busy, help me.'

Koe tEai tau mE e hai taiA, kitAtou e hura ki WErua. 'If you have nothing to do tomorrow, we'll go to Werua.'

ma often introduces a clause and needs no translation in English:

MA ko ai ka mai ti waka? 'Who brought the canoe?'

MA i ei nia tAngata i tai? 'Are there any people by the lagoon?'

Word order

Three possible orders of words in a clause (not an equational clause, page 35) are, with the first being frequent and the others rare:

- (1) Actor-verb-goal; actor-verb:
 Au ka khumi koe. 'I will grab you.'
 Utamatua ku hai tono roto. 'Utamatua took a wife.'
 Ti ua ku to. 'The rain fell.'
- (2) Goal-verb-actor; goal-verb:
 Au ku hangai ko ti ariki. 'The chief fed me.'
 Tou ripoko riu ki rara. 'Turn your head down.' (Apari 31)
 Koe ka tAriki! 'You'll be beaten!'
- (3) Verb-actor-goal; verb-actor:
 Ka kiE e au koe. 'I will see you.'
 Thenua tEnei e rOrO waka kinei ti kau ngAtai. 'People from the
 east will come here to this land.' (Utamatua 15)

The order for questions is the same as for statements.

The order of the word classes was given on pages 14-15. In summary:

possessives) - nouns - (demonstratives) - adverbs
 particles) (adjectives)

negatives - (verbs - adverbs
 (particles

adjectives - demonstratives

i, ki - adverbs

e - adjectives

conjunctions at beginning of clauses

used alone: negatives, interjections, affirmative imperatives, a
 very few adverbs

P A R T II

KAPINGAMARANGI WORDS OF PROTO-MALAYO-POLYNESIAN ORIGIN

METHOD

This section is based on a comparison of the Kapingamarangi vocabulary with the Proto-Malayo-Polynesian reconstructions established by Dempwolff¹.

Working first with Javanese, Malay, and Tobo-Batak, Dempwolff reconstructed a parent tongue from which the three might have sprung. He subsequently studied seven other languages (two Indonesian, two Melanesian, and three Polynesian), and enlarged his list of reconstructions, without having, however, to change materially his Proto-Malayo-Polynesian list of sounds.

The first step in my work was to compare the Proto-Malayo-Polynesian sounds with the K sounds and draw up a table of equations, pages 40-41.²

After this, the words in Demp.'s volume III, a dictionary, were systematically compared with the K words, and those K words for which cognates were found in Demp., were listed under three heads:

"A" 114 regular comparisons, PMP and K, page 42.

"B" 18 comparisons with regular correspondences but whose meanings offer difficulties, page 45.

"C" 77 questionable comparisons, page 45.

Following the lists, is a comparative study of each sound, beginning on page 47.

No attempt was made to reconstruct new forms or tamper with Demp.'s reconstructions. All reconstructions are Demp.'s³.

1/ See page 4 for this reference.

2/ Abbreviations used in Part II are:

Demp.	Dempwolff	Sm	Samoa
Fi	Fiji	TB	Tobo-Batak
Fu	Futuna	TG	Tagalog
Ho	Hova		
Ja	Java	=	becomes (for convenience in
K	Kapingamarangi		typing = is used in place
Ml	Malay		of the usual symbol)
NgD	Ngaju-Dayak	*	reconstructed form
PMP	Proto-Malayo-Polynesian	p-	initial p
PPN	Proto-Polynesian	-p-	medial p
Sa	Saa	-p	final p

3/ Except for *Dewha, page 43 and note 1.

In two principal respects, K correspondences with PMP differ from other Polynesian correspondences:

(1) The K /h/ phoneme following a consonant does not correspond to any sound in the other known Polynesian languages. Cognates to only eleven K words containing postconsonantal /h/ were found in Demp.'s reconstructions. A suggestion might have been made that the reconstructions be changed to show this sound. Not enough study has yet been carried out to warrant such a recommendation. It is possible that these changes were made after K broke away from its PPN parent. Another procedure might have been to expand the K side of the equations to include this postconsonantal /h/. However the more conservative course has been followed: PMP words for which K equivalents contain this /h/ have been put in list "C" with the questionable comparisons.

These words include:

<u>PMP</u>	=	<u>K</u>	"C"
p		ph	*peres
b		ph	*be(n)kung
t		th	*tuDu
ʔ		th	*TukTuk
k		kh	*kaRat
D		rh	*Diki'
l		rh	*laba
b		mh	*buni, *bulu
m		mh	*matay
p		wh	*upi

(2) Assimilation in K changes a number of PPN -a- and -a to K -o- (two examples, page 55) and -o (four examples, page 55), and two PPN -e- change by assimilation to K -a (page 57). The K equivalents of PMP -a-, -a, and -e- were extended to include (under certain conditions, page 41) these sounds.

In this section, 'regular' means 'as listed in the Equations'. 'irregular' means 'not as listed in the equations'.

EQUATIONS¹

Consonants

PMP			PPN ²	K ²			Page number
p-	-p-	-p	f	h-	-h-	-h ³	47
b-	-b-		f	h-	-h-		48
t-	-t-		t	t-	-t-		48
T-	-T-		t	t-	-t-		49
d-			l	r-			49
D-	-D-		l	r-	-r-		49
l-	-l-		l	r-	-r-		50
r-	-r-		l	r-	-r-		50
s-	-s-	-s	s	h-	-h-	-h-	51
z-	-z-		s	h-	-X ⁴ -		51
c-			s	h-			51
	-j-	-j	s		-h-	-h-	52
k-	-k-		k	k-	-k-		52
g-			k	k-			52
m-	-m-	-m	m	m-	-m-	-m-	52
n-	-n-		n	n-	-n-		53
h	-h-		n	n-	-n-		53
ng-	-ng-	-ng	ng	ng-?	-ng-	-ng-	53
w-	-w-		v	w-	-w ⁵ -		53
R-	-R-		X	X-	-X-		54
h-	-h-		X	X-	-X-		54
	-!-		!		-X-		54
	-y-		X		-X-		54

1/ Some of Demp.'s symbols have been changed, mostly to conform with those used by Dyen (Dyen, Isidore, The Malayo-Polynesian word for 'two'; Language 23:50), with the revised symbols preceding the colons and Demp.'s following: c:k'; D:d; e:f; intervocalic h:f; !: intervocalic and final h; r:l; N:n; ng:n; R:y; s:t'; T:t; w:v; v:j; z:d'. I write nothing for Demp.'s initial and final ..

2/ Final consonants lost. PPN phonemes are the same in all positions.

3/ Except in sandhi, no final vowels occur in non-borrowed K words; hence a final PMP sound is medial in K.

4/ X means lost.

5/ Disappears near PMP u.

Vowels

PMP			PPN			K			Page number
a-	-a-	-a	a-	-a-	-a-	a-	-a-	-a-	54
				-a	-a		-a	-a	55
				a ¹	-l		a ¹	-l	55
				-e	-e		-e ¹	-e	55
							-o ²	-o ²	55
							-o ²	-o ²	55
i-	-i-	-i	i-	-i-	-i	i-	-i-	-i	56
		-uy			-i			-i	56
u-	-u-	-u	u-	-u-	-u	u-	-u-	-u	56
				u-			u-		56
				-u			-u		56
							u		56
e-	-e-		o-	-o-		o-	-o-		57
				-o			-o ³		57
		-aw			-o		-a ³		57
		-ay			-e			-o	57
								-e	57
-ew-			-u-			-u-			58

Nasal clusters

-mp-	-p-	-p-	58
-mb-	-p-	-p-	58
-nt-	-t-	-t-	58
-NT-	-t-	-t-	58
-nd-	-l-	-r-	59
-ND-	-l-	-r-	59
-hs-	-h-	-X-	59
-hj-	-h-	-X-	59
-ngk-	-k-	-X-	59
-ngj-	-h-	-X-	59

1/ near PMP i, PMP u, PMP w.

2/ near PPN o.

3/ near PPN a.

LISTS OF COMPARISONS

How to use the lists

To check how PMP belaj on list "A" becomes K koroh/ia, the following steps may be followed:

1. *b = K h. Under Equations, Consonants, page 40, it will be seen that *b = K h, with a cross reference to page 48. On page 48 the model for this change is *batu; for examples one is referred to list "A" on pages 42-43.

2. *-e- = K -o-. This formula occurs under Equations, Vowels, on page 41, with a reference to page 57.

3. *-l- = K -r-. This formula is on page 40, with reference to page 50, where *belaj is given as a model.

4. *-j = K -h-. This formula is on page 40, with reference to page 52 where *belaj is listed as the only K word making this change.

Similarly, to discover what is questionable about any word in list "C", one compares each phoneme with the Equations, and then looks up the references.

Examination of the English meanings of the words will show that many words are of utmost importance, such words as the numerals, parts of the body, the elements (fire, land, water, stone, rain, sun, moon, star), the economy (house, canoe, paddle, fish, coconut, breadfruit, pandanus, hibiscus, leaf, torch, bird), institutions (father, mother, aloha, journey).

Still one is impressed by the relatively low percentage of words definitely of PMP origin: some 200 of about 1700 words in the language, or about 12 percent. Will the source of the great body of words ever be ascertained?

"A" Regular comparisons¹

(Page references follow words used as models.)

<u>PMP</u>		<u>K</u>	
aka/r, ²	root	akA	root
a(ng)ken	appropriate, acquire knowledge	ako	teach, show
ama	father	t/ama/na ²	father
angin	wind	angi	blow, of the wind
apa	what	Aha	what
apuy (p. 48)	fire	ahi	fire
baha'	overflow	hA*	flow, as of blood
balay	house	hare	house
banga	stay open	hanga	open wide, as the mouth
		ma/hanga	be wide open

¹/ A long K vowel formed by coalescence of PMP duplicate vowels after loss of an intervening PMP consonant, is considered regular, as K equivalents of PMP baha', *layaR, and */t/u'uD.

²/ * See bottom of page 43.

<u>PMP</u>	<u>"A"</u>		<u>K</u>	
banuwa	land	henua	land	
baRu	hibiscus tree (Hibiscus tiliaceus)	hau	Hibiscus tiliaceus	
batang	stand (noun)	hata	platform	
batu (p. 48)	stone	hatu	stone	
belaj (p. 50)	spread out	horoh/ia	spread out	
beRu	new	hou	new	
betu	appear	hotu	appear	
bilit	roll, wind	hiri	bind	
bubung (p. 48)	roof ridge	ta/hUhU	ridgepole	
buha'	fruit	hua	fruit	
buka (p. 52)	open	huke	open	
bulu	feather, hair	huru/huru	hair, feathers.	
cingcing (51)	draw up, tuck up	hihi	cast, as in fishing	
dahun (p. 49)	leaf	rau	leaf	
damaR	torch	rama	torch	
dawat	attain, reach	rawa	finished	
denger	hear	rongo	listen	
depa	cord, fathom	roho	fathom	
Dabuk	ash, dust	rehu	ash	
Dalem ₁ (p. 49)	inner, depth	rara	below	
Dewha (p. 58)	two	rua	two	
DugDug	knock, beat	ruru	shake	
enem (p. 53)	six	ono	six	
hahud (p. 53)	float	ma/anu	buoyant	
ha(ha) jaw (p. 59)	day, sun	A	daylight	
harep	like, be fond of	ao/ina	be overtaken by daylight	
haRus	current	arch/o	aloha	
hatay	liver, scul	au	current	
hatep	roof covering	ate	liver	
he(n)ta' (58)	be raw	oto	thatch	
hen/t/i (p. 58)	stop, finish	oti	raw	
huDi (p. 50)	rear part	m/Uri	finished, used up	
huDip	live	mO/uri	after	
hulu	top, head, beginning	uru	live	
hunap	fish scales	unah/i	summit, top	
hu(N)Dang (59)	Crustacea	ura	to scale (fish)	
hu/t/an	woods	Uta	lobster	
huzan (p. 51)	rain	ua	inland	
ikan	fish	ika	rain	
ina	mother	t/ina/na	fish	
inum	drink	inum/ia	mother	
iriR (p. 50)	move, fan	iri	drink something	
iya	he, she	Ia	fan	
			he, she	

are not definitely established; phonemes

2/ (from page 42) PMP phonemes within bars/ separated from the root by a bar, are not carried over in the K comparisons; likewise K phonemes separated by bars have no PMP equivalents.

* following a K word means 'no Polynesian forms noted by Demp.'

1/ Dyen, Isidore, The Malayo-Polynesian word for 'two'; Language 23: 50-55. Dyen's reconstruction *Dewha explains certain irregularities attendant in Demp.'s reconstruction *Duwa.

<u>PMP</u>	<u>"A"</u>	<u>K</u>	
ka	eat	ka/i	eat
ka/en	something to eat		
kali	dig	keri	dig
kapas	cotton, thread	tu/kaha	pounded coconut husk
kaw (p. 57)	you (singular)	ko/e	you (singular)
kayu	tree, wood	ra/kau	tree
kima	giant shell	kima*	tridacna
kiTa (p. 49)	see	kitA	find
kulu/r/	breadfruit tree	kuru	breadfruit tree
kutu	louse	kutu	louse
lamuk	gnat	ramu	fly (noun)
langit (p. 50)	sky	rAngi	sky
lawa	spin, web	rewe/rewe	spider web
layaR	sail (noun)	ra	sail (noun)
luwa'	vomit	rua/rua	vomit
mama' (p. 52)	chew	mama	chew
manuk	hen, bird	manu	bird
maRi	this way	mai	in this direction
mata	eye	mata	eye, portion
matay (p. 52)	die, be dead	mate	die
mehak	fat	mo/mono	good to eat, of flesh
miRmiR	moisten, throw	mimi	urinate
	water		
ni	of (attributive particle)	ni*	of, belonging to
niyuR (p. 53)	coconut palm	niu	coconut palm
hawa (p. 53)	soul	ma/nawa	heart, like
panas	be warm	ma/hana/hana	warm
pangan	food	hAnga/i	feed
parang	chop	hara*	cut, as grass
parut	rasp	haru*	scrape
paRi (p. 47)	ray fish	hai	ray fish
pa'a	stalk, leg	hA	stem, trunk
penu'	be full	honu	full
pehu	turtle	honu	turtle
pili'	choose	hiri	choose
pitu	seven	hitu	seven
pi/y/a	want	hia	want
pulang	go	hura	go away
pun/t/i	banana	huti	banana tree
ruwang (p. 50)	hole	rua	hole
sala' (p. 51)	error	hara	error
sinaR	light	hina	white, of hair
si(ng)kap	catch, seize	hika*	catch
siwa	nine	hiwa	nine
/t/aki	show the way, decide	taki	lead, leader
/t/akut	be afraid		
tales	taro	ma/taku	fear
talinga	ear	tara	taro
tangis	cry (weep)	taringa	ear
		haka/tangih/ia	cause to cry, play a musical instrument
ta'un (p. 4)	year, season	tau	season
teka/lahud	sea wind	tokorau	name of a wind, Utamatua 48
teken	stake, pole	toko	pole
telu	three	toru	three

<u>PMP</u>	"A"		<u>K</u>	
tunu	roast		tunu	roast
tu'a	old		ma/tua	old
/t/u'uD	stand firm		tU	stand up, upright
Tak (p. 49)	crash!, sound of		tA	beat, strike
	beating			
uRat (p. 56)	sinew, vein		ua/ua	muscle
walu (p. 53)	eight		waru	eight
wangkang	ship, vessel		waka	canoe
zalin	bind		hari*	cord
za(m)bat	stretch out a hand,		hapa/i	carry, as in palm of hands
(p. 58)	take hold of			
zantung	heart		hatu/manawa*	heart
zangka' (p. 51)	step, hop		haka	walk vigorously

"B" Compared words with regular correspondences whose meanings offer difficulties

ambi	addition	rOrO/Api*	bottle (cf. Nukuoro <u>Api</u>
sul/ambi	addition to a house		'room')
baba'	lower side	hAhA	explore, grope
bibiR	lips	hihi/mata*	eyebrow
		hihi/pahua*	flesh visible in open clam
deRas	hasten	roa	immediately
gilap	brightness	kira*	appear, show
hantaD	be visible	*ta	shadow, picture
hanget	warm breath	m/angO	dry
i(m)pun (p. 58)	collect	ipu	container
ka(m)pit	hold together	kapi	hold, as under the arms
lahuk	admixture, food,	ma/rau	squirrel-fish
	fish		
ngisngis (53)	hiss	ngingi	whistle
Raring	make an appearance	Ari	win, excel
Ru'ang	between-space	ua	neck, throat
sisi'	edge, side	hihi/mata??	(may be from *bibiR, above)
		hihi/pahua??	
/t/aru	man	tau	chief's assistant
		tau/tonu	people with certain priv- ileges
ta'u	be habituated,	tau/tonu	right (hand)
	know	tau/ihara	left (hand)
TakTak	crash, clatter,	tAta	hew
	crack		
wawa'	opening	wawa	yawn

"C" Questionable comparisons

aku	I	au	I
alun	dune, wave	ng/aru	wave
awang	air space	wa*	grove, cluster
bekbek	muskr	popo	rotten
beku	coagulate, crust	paku	scab, pancake
beng/i/	night	po	night
be(ng)kung	vault	phOko	convex
beRat	be heavy	tAna/ha	heavy

<u>PMP</u>	"C"	<u>K</u>	
besay	paddle	hoe	paddle
binay	woman	a/nina	woman
bingkuk	be crooked	pika	bent
bi/t/u'en	star	hetU	star
bubu/'/	pour	pu	gush out
buku	knot, joint, thickening	puku	joint (body)
bulu	wash	mhuru	rub
bulut	fibre	puru	coconut husk
buni	hide	mhUni	hide
damaR	torch	waka/rhama	torch-fishing canoe
/dD/a'ay	forehead	rae	forehead
Diki'	be small	rhiki	small
empang	barrier	pa/e	wall
e(m)pat	four	hA	four
esa	one, count	thei = K ti	he/i some, a
ga(h)sang (52)	enflame	kA	glow faintly
guru'	roar	ngoro	snore
hembus	blow	puk/iu	exhale
ijung (p. 52)	nose	Uhi	nose
ines	grieve, torture	kina/kina	hate
ipen	tooth	n/iha	tooth
kapak	fly, flutter	kapa	flap, as the wings
kaRat	nibble, bite	khat/i	nibble, bite
katiR	outrigger	kiot/o	outrigger boom
kebut	fold together	kahu	clothes
kaNTung (p. 58)	basket, pocket in clothes	kata	basket
kulit	skin	kiri	skin
laba	be large	rhaha*	wide
lemes	dip in	me/remu	drown
li(h)sa	louse egg	rI	louse egg
mumis	be sweet	momi	taste
ma(n)ta'	unripe, be raw	moto	unripe
maRi	this way	moi	this way
matay	die, be dead	mhate	die
pa/n/aw	go	hana	go
paNDan	pandanus	hara/hara	pandanus cake
panga	fork	manga	branch
papak	be flat	pApA	low, flat
papan	plank	papa	plank
para'u	vessel, ship	horau	travel
pasang (p. 51)	pair	maehang/a	twins
pened	constrain, squeeze in	mono/wai	cistern
peRes	press out	phO	press down, pad, pack
pezam	shut the eyes	more/moe	sleepy
pija	how many	hia	how many
pulut	paste	puru/puru	embrace, hold close
pulu'	ten	matanga/horu	ten
puput	bubble	pu/na	bubble
putus	break off, finish	motu	break, sever
Rabi (p. 54)	evening, night	hiahi	evening
Rani	courage, manly	t/Ane	man
Rapus	bind	hau	tie, lash

PMP "C"		K	
/s/a/y/i	who?	ai	who?
sawang	shore, landing place	awa	channel
silak	beam	ira	lightning
susu	female breast, suckle	u	breast
tambang	side, opposite	taha	side, outside
tanom	side, crossways		
	plant, lie in the earth	tanu	plant, bury
/t/asik	sea, salt water	tai	lagoon, salt water
t awu/mata'	living man	ta/ngata	man, human being
ta'i	excrement	tu/tse	excrement
temnet	dwelling place	noho	live
t/in/a'i	bowels	tinac	belly
tuDu'	drip, trickle	thuru	leak
TukTuk	beat, strike	thuk/i	pound
u(n)du/r/ (59)	go in	uru*	go in
upi'	leaf covering, hull	uwhe*	peel
wayeR	water	wai	water
zalan	road, way	ara	road

DISCUSSIONS OF THE SOUNDS

Method of presentation: For each PMP phoneme in both initial and medial positions, a PMP word has been selected as a model. Cognates of the model in the ten languages studied by Demp. are listed if they are believed to conform to the regular equations established by Demp. for each language.

After each model, the regular and irregular K equivalents are listed. All the words in list "A" are regular. They will be listed separately unless a cross-reference may be given to a section in the alphabetized list. Words in list "B" will be termed 'irregular' because of their meanings. Many phonemes in words in list "C" are regular and K words containing cognates of these regular phonemes will be listed under each phoneme as 'regular'. Words containing the irregular equivalents, however, will be listed under these phonemes as 'irregular'.

Consonants

p

p-
PMP p- = K h-

PMP paRi 'ray fish'

Tg pagi do
Ml pari do
NgD pahi do
Ho fai do
Fi vai do
Sa holi do
To, Fu, Sm fai do

K hai do

Regular

"A" listed alphabetically on page 44
"C" *pa/n/aw, *paNDan, *para'u, *pija, *pulu'

Irregular

PMP p- = K p-
"C" *papak, *papan, *pulut, *puput

p- Con't

PMP p- = K ph-
 "C" *peRes

PMP p- = K m-
 "C" *panga, *pasang, *pened,
 *pezam, *putus

-p-
 PMP -p- = K -h-

PMP apuy 'fire'

Tg	apoi	do
TB	api	do
Ja	api	do
Ml	api	do
NgD	'apoi	do
Ho	afu	do
To, Fu, Sm	afi	'fire'

K ahi 'fire'

Regular
 "A" *apa, *depa, *kapas
 "C" *ipen

Irregular
 PMP -p- = K h-: "C" Rapus

PMP -p- = K -p-
 "C" *kapak, *papak, *papan

PMP -p- = K -wh-: "C" *upi'

-p
 PMP -p = K -h-
 "A" *harep, *hunap

b

b-
 PMP b- = K h-

PMP batu 'stone'

Tg	bató	do
TB	batu	do
Ja	watu	do
	batu	'fruit containing a pit'
Ml, NgD	batu	'stone'
Ho	vatu	'stone'
Fi	vatu	do
Sa	heu	do
To	fatu/kala	'name of a stone'
Fu, Sm	fatu	'stone'

K hatu 'stone'

b- Con't

Regular
 "A" listed pages 42-43.
 "B" *baba', *bibiR
 "C" *bekbek, *beli, *beRat, *besay,
 *binay, *bi/t/u'en

Irregular
 PMP b- = K p-
 "C" *bekbek, *beng/i/, *bingkuk, *bubu/'/,
 *buku, *bulut

PMP b- = K ph-: "C" *be(ng)kung

PMP b- = K mh-: "C" *bulu, *buni

-b-
 PMP -b- = K -h-

PMP bubung 'roof ridge'

Tg	bubong	do
TB	bubung	do
Ja	wuwung	do
Ml	bubung/an	'ridgepole'
Ho	vuvun/ana	'ridge of roof'
Fu	ta'o/fufu	'ridgepole'

K ta/hUhU do

Regular
 "B" *baba', *bibiR, *laba
 "C" *kebut, *Rabi

Irregular
 PMP -b- = K -p-: "C" *bekbek

t

t-
 PMP t- = K t-

PMP ta'un 'year, season'

Tg	ta'on	'year'
Sa	eu, a/au	'season'
To, Fu	ta'u	do
Sm	tau	do

K tau do

Regular
 "A" listed pages 44-45
 "B" */t/awu, *ta'u
 "C" *tambang, *tanem, */t/asik, *tawu-
 /mata', *ta'i, *t/in/a'i

t- Con't

Irregular

PMP t- = K th-: "C" *tuDu'

-t-

PMP -t- = K -t-; for model see
*batu, page 48.

Regular

"A" *batang, *betu, *hatay,
*hatep, *hu/t/an, *kutu,
*mata, *matay, *pitu
"C" *bi/t/u'en, *katiR, *matay,
*putus, *towa/mata'

T

T-

PMP T- = K t-

PMP Tak 'crash! crack! beating
sound'

Ja Ta' 'crash, crack'

Ml ta do

NgD tak do

To, Sm ta 'blow

Fu ta- 'beat'

K tA 'beat'

Regular

"B" *TakTak

Irregular

PMP T- = K th-: "C" *TukTuk

-T-

PMP -T- = K -t-

PMP kiTa 'see'

Tg kite do

Ja was/kiTa 'foresee'

Ho hita 'see'

Fi kinda 'presentiment'

To, Fu kite 'appear'

Sm 'i/ite 'prophecy'

K kite 'see'

kiTa 'find'

Regular

"B" *TakTak

Irregular

PMP -T- = K th-: "C" *TukTuk

d

d-

PMP d- = K r-

PMP dahun 'leaf'

Tg dahon (accent inadvertently
omitted) 'leaf'

Ml daun 'leaf'

Fi rau 'leaves for thatch'

Sa a/rau 'foliage'

To, Fu, Sm lau 'leaf, foliage'

K rau 'leaf'

Regular

"A" listed page 43.

"B" *deRas

"C" */dD/a'ay

Irregular

PMP d- = K rh-: "C" *dameR

PMP d- lost in K: "C" *dalan

-d-

No examples noted in K of PMP -d-.

D

D-

PMP D- = K r-

PMP Dalem 'interior, depth'

Tg lalim (accent inadvertently
omitted) 'interior, depth'

Ja dalem 'interior, palace'

(that Ja d- is not D- is
"unexplained", Demp. 50.h)

Ml, NgD dalem 'interior'

Sa lalo 'interior' (assimilation
*r-l = l-l; Demp. 138.2.3)

To, Fu, Sm lalo 'below'

K rara 'below'

Regular

"A" page 43

Irregular

PMP D- = K rh-: "C" *Diki'

-D-

PMP -D- = K -r-

PMP huDi 'back part'

Tg huli do
 TB p/udi 'behind'
 Ml udi do
 Ho a/uri/ana 'back side'
 f/uri 'buttocks'
 Fi m/uri 'behind'
 Sa p/uri 'rear'
 To tau/m/uli 'deck'
 Fu muli/muli 'rear part'
 muli 'follow'
 Sm muli 'rear part'
 muli/muli 'follow'

K mUri 'behind'

Regular

"A" *huDip

"C" *tuDu'

1

1-

PMP 1- = K r-

PMP langit 'sky'

Tg, Tb, Ja, Ml, NgD langit 'sky'
 (Tg accent inadvertently
 omitted)

Ho lanitra 'sky'
 Fi langi do
 Sa lengi 'above'
 i/lengi 'sky'
 To, Fu, Sm langi 'sky'

K rAngi 'sky'

Regular

"A" listed on page 44

"B" *lahuk

"C" *lenes, *li(A)sa

Irregular

PMP 1- = K rh-: "C" *laba

-1-

PMP -1- = K -r-

PMP belaj 'spread out'

Tg bilad 'spread in the sun'
 TB belak 'be wide' (meaning?)
 Ho velatra 'spread out'

-1- Con't

Sa hola 'spread'

holas/i do

To folah/i do

Fu folas/i do

Sm folas/ia do

K horoh/ia do

Regular

"A" *balay, *bilit, *bulu, *Dalem,
 *hulu, *kali, *kulu/r/, *pili,
 *talinga, *telu, *sala', *walu,
 *zalin

"B" *gilap

"C" *alun, *bulu, *bulut, *kulit,
 *pulut, *pulu', *silak, *zalan

r

r-

PMP r- = K r-

PMP ruwang 'opening, hole'

TB ruang 'hole'

Fu, Sm lua 'hole'

K rua 'hole'

No other examples, regular or
 irregular.

-r-

PMP -r- = K -r-

PMP iriR 'move, fan'

Tg 'ilig 'movement, shaking'

Fi 'i/iri 'fan'

To ta/'ili do

Fu, Sm ili do

K iri do

Regular

"A" *harep, *parang, *parut

"B" *Raring

"C" *guru', *para'u

<p style="text-align: center;">s</p> <p>PMP s- = K h-</p>	<p style="text-align: center;">z</p> <p>z-</p>
<p>PMP sala' 'error'</p>	<p>PMP z- = K h-</p>
<p>Tg, TB, NgD sala 'error' (Tg lack of -' "unexplained, Demp. 48.e)</p>	<p>PMP zangka' 'step, hop'</p>
<p>Ja, Ml sala' 'error'</p>	<p>Ja zangka' 'step'</p>
<p>Ho sala/sala 'doubt, delay'</p>	<p>Ml zangka' 'hop over'</p>
<p>Fi zala 'err'</p>	<p>To haka 'hand and foot dance'</p>
<p>Sa tala 'miss'</p>	<p>Fu saka do</p>
<p>To hala 'error'</p>	<p>Sm sa'a do</p>
<p>Fu, Sm sala 'err, incorrect'</p>	<p>K haka 'walk vigorously'</p>
<p>K hara 'error'</p>	<p>Regular</p>
<p>Regular</p>	<p>"A" *za(n)bat, *zalin, *zantung</p>
<p>"A" *si(ng)kap, *sinaR, *siwa</p>	<p>Irregular</p>
<p>"B" *sisi'</p>	<p>PMP z- lost somehow by K: "C" *zalan</p>
<p>Irregular</p>	<p>-z-</p>
<p>PMP s- lost in K</p>	<p>PMP -z- = K -X-</p>
<p>"C" */s/a/y/i, *sawang, *silak, *susu</p>	<p>PMP huzan 'rain'</p>
<p>-s-</p>	<p>Ml uzan do</p>
<p>PMP -s- = K -s-</p>	<p>NgD 'uzan do (*h = ' in several NgD words, Demp. 86.a)</p>
<p>PMP pasang 'pair'</p>	<p>Fi 'uza 'rain'</p>
<p>TB, Ja, Ml, NgD pasang 'pair'</p>	<p>Sa ute do</p>
<p>Sa hata 'accompany one another'</p>	<p>To 'uha do</p>
<p>To ma/hang/a 'twins'</p>	<p>Sm ua do</p>
<p>Fu, Sm ma/sang/a do</p>	<p>K ua do</p>
<p>K mae/hang/a do (no regular examples in "A", hence this example from "C")</p>	<p>Regular</p>
<p>Regular</p>	<p>"C" *pezam</p>
<p>"B" *sisi'</p>	<p style="text-align: center;">c</p>
<p>Irregular</p>	<p>c-</p>
<p>PMP -s- lost by K</p>	<p>PMP c- = K h-</p>
<p>"C" *besay, *esa, *susu, */t/a-</p>	<p>PMP cingcing 'draw up, tuck up'</p>
<p>sik (PMP s- and -s- were maintained by K in 6 words and lost in 7 words)</p>	<p>Ja sinsing 'tuck up'</p>
<p>-s</p>	<p>Ml singsing do</p>
<p>PMP -s = K -s-</p>	<p>Ho tsintsina 'lifted up'</p>
<p>"A" *tangis</p>	<p>Sm sisi 'hoist'</p>
<p>"C" *hembus</p>	<p>K hihI 'cast, as in fishing'</p>
	<p>(This is the only example noted of this PMP phoneme.)</p>

j
-j-
PMP -j- = K -h-

PMP *ijung* 'nose'

Tg 'ilong (accent omitted) 'nose'
TB 'igung 'nose'
Ja *irung* do
Ml *idung* do
To *ihu* do
Fu, Sm *isu* do

K *Uhi* do (no example in
"A"; note metathesis of
vowels)

Irregular

PMP -j- lost by K: "C" *pija*,
*/s/a/y/i

-j
PMP -j = K -h- in one word "A"
PMP *belaj*, see page 50.

k
k-
PMP k- = K k-; for model see
**kiTa*, page 49.

Regular

"A" listed page 44

"B" **ka(m)pit*

"C" **kapak*, **katiR*, **kebut*,
**kaNTung*, **kulit*

Irregular

PMP k- = K kh: "C" **kaRot*

-k-

PMP -k- = K -k-

PMP *buka* 'open'

Tg, Ja, Ml *buka* 'open' (Tg ac-
cent omitted)
TB *buha* 'open'
Ho *vuha* do
Sa *hu'e* 'uncover'
To, Fu *fuke* do
Sm *fu'e* do

K *huke* 'open'

Regular

"A" **aka/r/*, **ikan*, **/t/aki*,
**/t/akut*, **teka/lahud*, **teken*
"C" **beku*, **bulu*, **Diki*

-k- Con't

Irregular

PMP -k- lost in K: "C" **aku*

g
g-
PMP g- = K k-

PMP *ga(h)sang* 'enflame'

TB *gasang* 'enflame easily'

Ml *gasang*, *gangsang* do

To *ka/kaha* 'glowing hot'

Sm *'a/'asa* do

K *ka* 'glow faintly, glow, as
coals'; no regular example; a
final *-ha* may have been dropped
or murmured in sandhi)

Regular

"B" **gilap*

Irregular

PMP g- = K ng: "C" **guru* ('latent
prenasalization', Demp. 152.2.9)

m
m-
PMP m- = K m-

PMP *matay* 'die'

TB *mate* 'dead'

HgD *matei* 'die'

Ho *mati* do

Fi, To, Fu, Sm *mate* 'die'

Sa *mao* 'die'

K *mate/mato* 'die (plural)'
(but K *mhato* 'die (singular)')

Regular

"A" listed page 44

"B" **manis*

"C" **ma(n)ta*

Irregular

PMP m- = K mh: "C" **matay*, above.

-m-

PMP -m- = K -m-

PMP *mama* 'chew'

Tg, Ja, Ml *mama* 'chew'

Fi, To, Fu, Sm *mama* do

K *mama* 'chew'

-m- Con't

Regular

"A" *ama, *damaR, *kima, *lamuk

"C" *lemes, *mamis

Irregular

PMP -m- = K ng: "C" *tawu/mata'

-m

PMP -m = K -m-

"A" *inum

n

n-

PMP n- = K n-

PMP niyuR 'coconut palm'

Tg niyog do

TB niur do

Fi, Sa, To, Fu, Sm niu 'coconut palm'

K niu 'coconut palm'

Regular

"A" *ni

-n-

PMP -n- = K -n-

PMP enem 'six'

TB onom do

Ml onam do

Ho enina do

enom/ina 'in six parts'

Fi, Sa, To, Fu, Sm ono 'six'

K ono 'six'

Regular

"A" *banuwa, *hunap, *ina, *inum,

*manuk, *panas, *penu, *sinaR,

*tanu

"C" *binay, *buni, *ines, *pa/n/aw,

*pened, *Rani, *tanem, *t/in/a'i

h

h-

PMP h- = K n-

PMP hawa 'soul'

Tg 'u/nawa 'reflection'

nawa' 'a call of surprise'

Ja, Ml hawa 'soul'

Ulaw ma/nawa 'death cult'

To, Fu, Sm ma/nawa 'breath'

K ma/nawa 'heart, desire'

(No other examples)

-h-

PMP -h- = K -n-

PMP hahud 'float'

Ml ahut do

Fi yanu/yanu 'island' (meaning ques-
tionable)

To ma/'anu 'float'

Sm m/anu do

K ma/anu do

Regular

"A" *mehak, *pehu

ng

ng-

PMP ng- = K ng-

PMP ngisngis 'hiss'

TB ngingis do

NgD ngesnges do

Fi ngingi 'utter approval by squeak-
ing

ngi 'squeak'

To, Fu ngingi 'groan

K ngingi 'whistle' (from "B" with
doubtful meaning; no other example
has been found)

-ng-

PMP -ng- = K -ng-; for model see
*langit, page 50.

Regular

"A" *banga, *denger, *pangan, *tangis

"B" *hanget

"C" *panga

Irregular: PMP -ng- lost in K:

-ng "C" *beng/i/

PMP -ng = K -ng-

"C" *pasang

w

w-

PMP w- = K w-

PMP walu 'eight'

Tg waló do

Fi walu do

Sa walu do

To, Fu, Sm valu 'eight'

K walu 'eight'

w- Con't

Regular

"A" *wangkang

"B" *wawa'

"C" *wayeR

-w-

PMP -w- = K -w-, or -X- in vicinity of u; for models see *law and *ruwang, pages 53 and 50.

Regular

"A" *banuwa, *dawat, *lawā, *luwa, *siwa

"B" */t/awu, wawa'

"C" *sawang

Irregular

PMP -w- = K w-: "C" *awang, as a result of loss of *a-

PMP -w- lost in K: "C" *tawu/mata'

R

R-

PMP R- = K X-

PMP Rabi 'evening, night'

Tg gabi (accent omitted) 'night'

Fi yak/avi 'evening'

Sa seu/lehi do

To efiefi do

Fu, Sm afiafi do (PMP a usually = Sm, Fu e near i and u)

K hiahi (PMP a usually = K e near i and u; PPN a- lost in K; no example with all sounds regular)

Regular

"B" *Raring, *Ru'ang

"C" *Rani, *Rapus

-R-

PMP -R- = K -X-; for model see *paRi, page 47.

Regular

"A" *baRu, *beRu, *haRu, *maRi, *uRat

"B" *deRas

"C" *beRat, *kaRat, *peRes

h

h-

PMP h- = K X-; for model see *huDi, page 50.

Regular

"A" listed page 43

"B" *hantaD, *hanget

"C" *hembus (*he- lost in K)

-h- = K -X-; for models see *dahun, page 49 and *Dewha, page 58.

Regular

"A" *baha', *buha', *Dewha, *teka/-lahud

"B" *lahuk

I

-I-

PMP -I- = K -X-; for model see *ta'un, page 48.

Regular

"A" *pa'a, *tu'a, */t/u'uD

"B" *Ru'ang, *ta'u

"C" */dD/a'ay, *para'u, *ta'i, *t/in/a'i

y

-y-

PMP -y- = K -X-; for model see *niyuR, page 53.

Regular

"A" *kaya, *layaR, *pi/y/a

"C" *wayeR

Vowels

a

a-

PMP a- = K a-; for model see *apuy, page 48.

Regular

"A" *aka/v/, *a(ng)ken, *ama (= -a-), *angin, *apa

"B" *ambi

"C" *aku

Irregular

PMP a- = K -a-: "C" *alun

PMP a- lost in K: "C" *awang

-a-

PMP -a- = K -a-, -a, a-, -o-, -o

PMP -a- = K -a-; models (page numbers in parentheses): *batu (48), *dahun (49), *Dalem (49), *hahud (53), *langit (50), *mama' (52), *matay (52), *hawa (53), *paRi (47), *sala' (51), *ta'un (48), *walu (53), *zangké (51)

Regular

"A": the models are all in "A", as the following: *balay, *banga, *baRu, *batang, *damaR, *dawat, *ha(hg)jaw, *harep, *haRus, *hatay, *hunap, *kapas, *kayu, *lamuk, *layaR, *manuk, *maRi, *mata, *panas, *pangan, *parang, *parut, *pa'a, */t/aki, */t/akut, *talis, *talinga, *tangis, *wang-kang, *za(n)bat, *zalin, *zantung
"B" *baba', *hantaD, *hanget, *ka(n)-pit, *lahuk, */t/awu, *ta'u, *Tak-Tak, *wawa'

"C" */aD/a'ay, *empang, *kapak, *kaRat, *kaNTung, *laba, *matay, *pa/n/aw, *paNDan, *panga, *papak, *papan, *para'u, *pasang, *Rabi, *Rane, *Rapus (metathesis of *ap = K ha), *tambang, *tanem, */t/asik, *tawu/mata', *ta'i, *t/in/a'i, *wayeR, *zalan

PMP -a- = K -a

"A" *aka(r), *baha', *batang, *buhah', *damaR, *dawat, *ha(N)Dang, *hu/t/on, *huzen, *ikan, *kapas, *layaR, *luwa', *ruwang, *mama', *panas, *parang, *pa'a, *pulang, *si(ng)kap, *sinaR, *uRat, *wang-kang

"B" *baba', *deRas, *gilap, *hantaD, *Ru'ang, *TakTak, *wawa'

"C" *awan, *e(n)pat, *ga(h)sang, *kapak, *laba, *paNDan, *panga, *papak, *papan, *pija, *sawang, *silak, *tambang, *zalan

PMP -a- = K a-

"B" *Raring

"C" */s/a/y/i, *sawang

PMP -a- = K -e- near i, u, w

"A" *banuwa, *buka, *Dabuk, *kali, *lowa

PMP -a- = K -o- near PPN o by assimilation

"A" PMP hatep = PPN ato = K oto

"C" PMP katir = PPN kati = *kiat (metathesis) = K kiot/o

PMP -a- = K -o near PPN o by assimilation

"A" PMP belaj = PPN fola = K horo

PMP he(n)ta' = PPN ota = K oto

PMP mehak = PPN mo/mona = K mo/mono

PMP teka/lahud = PPN toke/la'u = K toko/rau

Irregular

PMP -a- = K -o- near *i (instead of K o)

"C" *mamis, *maRi

PMP -a- = K -e- near *a: "C" ma(n)ta'

(this is thought due to analogy with words in the preceding paragraph, and to words like mata, which near o becomes moto, page 31), *para'u

PMP -a- = K ae: "C" *pasang

PMP -a- = K e near *a: "C" *pezam

-a

PMP -a = K -a-, -a, -e, -o

PMP -a = K -a-

"A" *ama, *ina, *ka

PMP -a = K -a

"A" *apa, *banga, *banuwa, *Dewha, *iya, *kina, *kiTa (but also kiTe), *mata, *hawa, *pa'a, *pi/y/a, *siwa, *talinga, *tu'a

"C" *laba, *panga, *pija

PMP -a = K -e near i, u, w

"A" *buka, *kiTa, *lawa

PMP -a = K -o near PPN o

"A" *depa

Irregular

PMP -a lost in K

"C" *esa (metathesis, *es = he?), *li(h)sa (*-(h)sa lost)

i

i-

PMP i- = K i-; for model see
*iriR, page 50.

Regular

"A" *ikan, *ina, *inum, *iya

"B" *i(m)pun

Irregular

PMP i- = K -i-

"C" *ijun, *ipen

-i-

PMP -i- = K -i-; models *kiTa,
page 49, *niyuR, page 53

Regular

"A" *bilit, *cingcing, *kima,
*miRmiR, *pi/y/a, *pili',
*pitu, *talinga, *si(ng)kap,
*sinaR, *siwa"B" *bibiR, *gilap, *ngisngis,
*sisi'"C" *binay, *bingkuk, *Diki', *ka-
tiR, *pija, *silak, *t/in/a'i

Irregular

PMP -i- = K -e-: "C" *bi/t/u'en

PMP -i- = K -i

Regular

"A" *angin, *bilit, *cingcing, *hu-
Dip, *iriR, *langit, *miRmiR,
*pili', *tangis, *zalin

"B" *ka(m)pit, *ngisngis, *Raring

"C" *kulit, *li(h)sa, */t/asik

Irregular

PMP -i- = K -e: "C" *upi'

-i

PMP -i = K -i; models *huDi, page
50, *paRi, page 47

Regular

"A" *hen/t/i, *kali, *maRi, *ni,
*nun/t/i, */t/aki

"B" *ambi

"C" *buni, *Diki', *Rabi, */s/a/y/i

Irregular

PMP -i = K -e

"C" *Rani, *ta'i, *t/in/a'i

uy

-uy

PMP -uy = K -i: "A" *apuy, p. 48
(no other examples)

u

u-

PMP u- = K u-

PMP uRat 'sinew, vein'

Tg 'ugat (accent omitted) 'sinew,
vein'

TB 'urat 'sinew, vein'

Ja ot/ot do

NgD 'uhat do

Ho uzatra do

Fi 'ua do

Sa ule/ule do

To uo/ua do

Fu, Sm ua do

K ua/ua 'muscle'

Regular

"C" *u(n)du/r/, *upi'

-u-

PMP -u- = K -u-, u-, -u, u

PMP -u- = K -u-; models (page num-
bers in parentheses): *bubung (48),
*buka (52), *huDi (50), *huzan (51),
*ruwang (50).

Regular

"A" *banuwa, *buha', *bulu, *DugDug,
*huDip, *hulu, *hu/t/an, *inum,
*kulu/r/, *kutu, *luwa', *pulang,
*pun/t/i, *tuna, *tu'a, *zantung

"B" *ru'ang

"C" *buka, *bulu, *bulut, *buni,
*hembus, *pulut, *puput, *tuDu',
*TukTuk

PMP -u- = K u-

"A" *hunap, *hu(N)Dang

"C" *ijung (metathesis)

PMP -u- = K -u

"A" *bubung, *bulu, *dahun, *Dabuk,
*DugDug, *hahud, *haRus, *kulu/r/,
*lamuk, *manuk, *niyuR, *parut,
*penu', */t/akuk, *ta'un, *teka/-
lahud, */t/u'uD

"B" *i(m)pun, *lahuk

"C" *alun, *bi/t/u'en, *bubu'//,
*bulut, *kebut, *pulut, *pulu',
*Rapus, *susu, *tuDu', *u(n)du/r/

PMP -u- = K u: "C" *susu

-u- Con't

Irregular

PMP -u- = PPN -u- = K -o-

"C" PMP guru' = PPN ngulu = K ngoro

PMP pulu' = PPN fulu = K horu

PMP -u- = PPN -u- = K -o

"C" PMP be(ng)kung = PPN poku
= K poko; *guru' (see above)

PMP -u- = PPN -o- = K -o-

"C" PMP putus = PPN motu = K motu

PMP -u- = PPN -i- = K -i-

"C" PMP kulit = PPN kili = K kili

PMP -u- lost in PPN and in K

"C" *tawu/mata'

PMP -u- = PPN -o- = K -a

"C" *bingkuk, *kaNTung

-u

PMP -u = K -u; models *batu, page 48
48, *walu, page 53

"A" *baRu, *beRu, *betu, *bulu,
*hulu, *kayu, *kutu, *pehu, *pi-
tu, *telu, *tunu

"B" */t/awu, *ta'u

"C" *alai, *beku, *bulu, *bulu,
*para'u

e

e-

PMP e- = K o-; model *enem, page
53

Regular: no other examples

Irregular

PMP e- = K -e-: "C" *esa

PMP e- lost in K

"C" *empang, *e(m)pat

-e-

PMP -e- = K -o-, -o, -a

PMP -e- = K -o-; model *pelai,
page 50

"A" *beRu, *betu, *dengeR, *depa,
*harep, *he(n)ta', *hen/t/i,
*mehak, *pehu, *penu', *teka/-
lahud, *teken, *telu

"B" *deRas

"C" *bekbek, *be(ng)kung, *besay,
*pened, *peRes, *pezan, *tempet

PMP -e- = K -o

"A" *a(ng)ken, *dengeR, *enem, *ha-
tep, *teken

"B" *hanget

"C" *bekbek, *beng/i/, *peRes,
*tempet

PMP -e- = PPN -o- = K -a near PPN
a by assimilation

"A" PMP Dalem = PPN lalo = K rara

PMP tales = PPN talo = K tara

Irregular

PMP -e- = K -a-

"C" *beku, *kebut

PMP -e- = K -a

"C" *ines, *ipen

PMP -e- lost in K

"C" *beRat, *bi/t/u'en, *hembus,
*wayeR

PMP -e- = K -u

"C" *tanem, *lomes (-u in K meremu
might be error in transcription)

aw

-aw

PMP -aw = K -o

PMP kaw 'you (singular)'

Tg 'i/kaw do

TB ho do

Ja ko/we do

Ml 'eng/kao do

NgD 'i/kao do

Fi ko do

Sa 'o do

To, Fu ko/e do

Sm 'o/e do

K ko/e do

Regular

"A" *ha(h) jaw

Irregular

PMP -aw = K -a: "C" *pa/n/aw

ay

-ay

PMP -ay = K -e; model *matay,
page 52

Regular

"A" *balay, *hatay

"C" *besay, */d/a'ay

-ay Con't

Irregular

PMP -ay = K -a: "C" *binay

ew

-ew-

PMP -ew- = K-u- (Dyen, op. cit.)

PMP Dewha 'two'

Tg lawa¹ do

TB dua do

Ja loro do

Ml dua do

NgD due do

Ho rua do

Sa rue do

To ua do

Fu, Sm lua do

K rua do

(No other examples)

Nasal clusters

mp

-mp-

PMP -mp = K -p-

PMP i(m)pun 'collect'

Ja ipun, impun do

Ml impun do

NgD 'impon 'gather'

Ho h/impuna 'full'

Sa ipu 'water collected in a
high tree'

To, Fu, Sm ipu 'container, cup'

K ipu 'container, cup' (meaning
doubtful)

Regular

"B" *ka(m)pit

"C" *empang

Irregular

PMP -mp - = K -h-: "C" *tempet

PMP -(m)p- = K h-: "C" *e(m)pat

mb

-mb-

PMP -mb- = K -p-

PMP za(m)bat 'stretch out a hand,
take hold of'

TB zabat 'tongs'

Ja zawat 'take hold of'

Ml zawat, zabat do

zambat 'hold in the hands'

To hapa/i do

Sm sapa/i do

K hapa/i 'carry in palm of hands'

Regular

"B" *ambi

"C" *hembus

Irregular

PMP -mb- = K -h-: "C" *tambang

nt

-nt-

PMP -nt- = K -t-

PMP hen/t/i 'stop, finish'

Ml enti do

Fi 'oti 'finish'

To 'otsi 'finished'

Sm oti 'die'

K oti 'finished, used up'

Regular

"A" *he(n)ta', *pun/t/i, *zantung

"B" *hantaD

"C" *ma(n)ta'

NT

-NT-

PMP -NT- = K -t-

PMP kaNTung 'basket, pocket in
clothes'

Ja kaNTong 'pocket in clothes'

Ml, NgD kantong do

Fi kato 'basket'

To kato do

Sm 'ato do

K kata do

(No other examples)

nd

-nd-

PMP -nd- = K -r-

PMP u(n)du/r/ 'go in'

TB 'udur 'in a row behind one
another'

'undur 'go together'

Ml, HgD 'undur 'go back'

Sm ulu 'go in' (not in Demp.)

K uru 'go in'

(No other examples)

ND

-ND-

PMP -ND- = K -r-

PMP lu(N)Dang 'Crustacea'

Ml udang do

To 'uo do

Fu 'ula do

Sm ula do

K ura 'lobster'

Regular

"C" *paNDan

hs

-hs-

PMP -hs- = K -X-; model *pa(h)sang,

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Regular

"C" *li(h)sa

hgj

-hgj-

PMP -hgj- = K -X-

PMP ha(hg)jaw 'day, sun'

Bugi aso 'sun'

Ibanag aggau 'day'

Sa s/ato 'sun'

To 'aho 'day'

Fu, Sm aso 'day'

ao 'day, daylight'

K A 'daylight'

ao/ina 'be overtaken by daylight'

(No other examples)

ngk

-ngk-

PMP -ngk- = K -k-; model *zangka',
page 51.

Regular

"A" *a(ng)ken, *si(ng)kap, *wangkan

"C" *be(ng)kung, *bingkuk

P A R T III

TEXTS

METHOD.

The texts were dictated and most of them taken down on the typewriter. This greatly impressed everyone, and did not bother the informants, and I could go much faster. The first version was copied with as little questioning as possible, so as not to interrupt the current. Then I read back, making sure that the grammar was correct and that I understood all that could be explained.

The texts are arranged as follows:

Legends (pages 62-115)

Semi-history (pages 115-124)

Tales of animals (pages 124-131)

Chants (pages 131-144)

Modern songs (pages 144-147)

Miscellaneous (pages 148-151)

Brief summaries of stories are on pages 66, 73, 80, 84, 88, 93, 96, 98, 101, 104, 107, 112, 118, 125, 128, 129, 130.

In addition to personality factors, discussed below, an important hazard in quests such as ours is that of religion. The island had been converted to Christianity in 1919. Would the people be willing to reveal the beliefs of outlawed paganism?

In a dramatic speech in church soon after our arrival, King David explained our mission, and stressed that everyone was to talk freely of the old life, that this life was not "bad", and that we were good people who wanted to talk of Kapingamarangi to their kinsmen in Hawaii, Samoa, and New Zealand. But David admonished the people to tell us nothing that was "bad", particularly singling out the modern love songs as unfit for our ears.

Informants

Obtaining stories is ticklish business because of personality factors. Our group was living in King David's house and he was our sponsor. Should we confine our quest for lore to his relatives and friends? Would we offend him by shopping elsewhere? David was most cooperative and appeared extremely intelligent, but at least somewhat touchy.

One evening early in our stay we made wire recordings for the pleasure of the entire populace. One of the first volunteers was a middle-aged woman who chanted beautifully and without embarrassment. Next day I visited her, and she became one of our best informants. She was Kitai (KiatI), the widow of Tiuro (TiurO), a former king much older than she who had died in about 1945. He had been considered the most versed in the lore and had instructed his interested wife thoroughly. She had also learned from her maternal grandfather, Monopi. Only 47, KiatI had good teeth and hearing (important for clear speech), plus a narrative flair, a remarkable memory, a conscientiousness about accuracy, and a zeal to tell stories and sing songs that almost killed me.

She gave me six long tales, one very long chant, and a chant fragment. As she talked, she smoked innumerable cigarettes which I furnished; this pleasure was permitted since she was a Catholic. Favorite times for sessions were all day Sunday and evenings. Like everyone else, she was very busy during week days.

King David, somewhat jealous about Kiati, planted his wife as a hearer to most of our sessions, and then set it upon himself to outdo her. He was a magnificent talker and had a keen mind. He was 61 and had been trained for the pagan priesthood. He told me two legends, three animal tales, and the fascinating baptismal chants.

The other informants included eleven elderly persons and six younger ones who, in spite of royal disapproval, were glad to contribute love songs.

Themes

The most frequently encountered theme is the importance of literally following instructions. This appears in Apari (26-39), Hina (30-31, 50), and Tuiteke (46-51). Characters perversely do exactly what they are told not to do, with disastrous consequences (Apari 50-82, Riuta 7, Ti kuru 14); and with good consequences (Riuta 26).

Magic or the wondrous are in all the stories. Spirits (Eitu) are in six of the twelve legends. In Apari they are hideous old women with long fingernails and long breasts who attack and kill the bad brother. Timutoko dies and his ghost is a vicious cannibal who preys on his two mortal wives. Tokiaratou insists on marrying a spirit, whose subsequent attempts to eat her are foiled. The only good Eitu is Tuiteke.

All but two of the twelve legends are distinctly moral. The bad consequences of disobedience have already been mentioned. The villainous Eitu are killed in Hina mo Tinirau, Timutoko, Riuta, and Tokiaratou. The bad brother Apari is killed by two Eitu; two cannibal women are clubbed to death in Pahitahi; a king is treated with the same cruelty he had previously meted out to Hina; a boy is punished by singeing (Ti u, David), and by banishment (Ti kuru). Evil is thwarted but not punished in Tuiteke. Only two legends (and also the shortest) vary from the pattern. A thief escapes (Ti u, Ropokiatsu), and an innocent crab dies (Ti thupe). Both these stories were told by inexperienced raconteurs.

Certain details repeat themselves. In two stories (Timutoko 54, Tokiaratou 30), the bad Eitu are pierced to death by sticks placed under mats. In two stories a spirit impersonates a mortal and the hero believes the spirit rather than the mortal (Riuta 16, Hina mo Tinirau 12).

Animals play important roles. In the 'Tales of Animals' they play tricks on one another: lobster and flounder, bonito and boxfish, bridletorn and starling, rat and spider. In Hina the shark, pou fish, parrot fish and turtle offer chants, and the turtle carries Hina to the land of Tinirau. A crab is the martyred hero in Ti thupe. Pahitahi turns himself into an octopus to kill the two cannibals. Ti u by David is a trained crab, and the theft of the crab in Ropokiatsu's story is the theme. In Ti kuru the eel's son becomes a mortal and the eel gives the first breadfruit tree to the people. The akiaki terns intercede for Utamatua's life.

Many themes will be recognized by students of other Malayo-Polynesian legends. A few that brought back memories included: children go to find a father they have never seen (Riuta); in childbirth the mother's stomach is cut open, resulting in the death of the mother (Tuiteke 6); an obedient younger brother triumphs over a disobedient older one (Apari).

Locale

Seven of the twelve legends specifically take place in Kapingamarangi. Various islets are mentioned, the most common being Thouhou and WErua. The only other land mentioned is the "land of Tinirau" (Hina 77). In the semi-historic Utamutua the following lands are mentioned: Pakihi, Pararu, TamAna (1); TipArapu (43); Tura, TiOna (46); Tokorau (48).are winds.

Translations

A summary of each story precedes the translation. The translations are not word-for-word. Such an analysis would not be readable. Kapingamarangi pronouns, for one thing, are omitted when the meaning can be inferred without them or expressed by possessives. Kapingamarangi sentences are introduced by connectives, but no connectives join the clauses. This is contrary to English usage. Accordingly, pronouns were supplied, possessives deleted, and conjunctions deleted or added in the translations.

The constantly repeated phrase keiokO ka hai porO 'and then was said that' is frequently shortened in both native and in English translation.

Most of the legends are adorned with magic chants (tangi-khai) couched in the old language, in contrast to the language of the narration, which largely conforms to present speech. Some of these old chants were unintelligible to the narrators.

Supplementary information supplied by the informant upon questioning is in bars: / .../ Data supplied later by me is in double bars: // ...//. The informant's ignorance is shown by question marks in single bars /?/, my ignorance by double bars //?//.

Some of the tales may sound bald in English. The reader is not so fortunate as we have been. He does not hear the soft earnest voices, or see the merry eyes, or hear the rhythmic chants.

LEGENDS

AparI mo AparE

Told by KiatI

(Summary, comment, and English translation follow the native text)

1. AparI mo AparE, thakahonau, ka noho rA i tinau hare. Tokorua ni tAnc.
2. KeiokO AparI ka herekhai ki tono tushina turI ko AparE:
3. "Kae mai tou toki e kae e here mai aku mata-rAkau i nhonua tanghake."
4. AparE ka hanc, ka here mai ana mata-rAkau.
5. Ka kite Ia ti mona e takitaki tana atu parepare.
6. KeiokO mE ka tiritiri ki nia hatu, kei ti ika hokarE e to.

Apari

7. AparE ka tAhi mai ti toki, noko tautau i tono ua, ka tiri ti moun, ti ika rA ku to.
8. Kei ti moua ku khumi ti toki, ku hana.
9. AparE ka hana 'tu ki ti ika, ku kae.
10. Ti moua rA ku hana mo tono toki.
11. AparE ka wanga ti ika ki tono tuAhina.
12. Tono tuAhina ka wou: "Au tE e kai ti ika. Taku mA ko tuku toki.
13. "Koe haere haraharaina mai tuku toki."
14. AparE ka hana, ku tangi, ku tangi, ku hana.
15. Ku hana, ku harahara ti toki o mA. Ka angatonu mo ti ahina matu-matua. Ti ahina khI; tE kite Ia ana mea hai.
16. E noho i hongo ti ara. E tunu tana ahi tara tunu.
17. Nia tara matangahuru-ma-rua.
18. KeiokO AparE ka hakanhUni tUmA ti ahi a mA.
19. Ti ahina ka herekhahi: "Koe ko ai tEnA? E hakanhurutia e koe tUmA taku ahi.
20. "Heia mai tau mE, ki kite atu au koe."
21. KeiokO AparE ka khumi ti rowataU, ka wanga ki tua ti koro-mata o ti ahina, ku khati ti koro-mata.
22. Ku ara. Ti ahina ku herekhahi: "TakaroaHA katO! Ka kite katO hua rakau, tuku henua."
23. Ti ahina ka heu atu: "Koe ne hani moi ei Aha?"
24. AparE: "Harahara mai tuku toki ne kae ko ti moua, ti toki hua ni toku tuAhina matua. E wou mai ki ti au porO ki haraharaina mai tono toki.
25. "Au rA ne hani moi hua, matamata mai hakaRoware pei au e kite au ti toki o mA."
26. Ti ahina: "Hani moi, e noho kitaua."
27. Ka noho kinaua. Ti rA ka uru, ku po.
28. Ti ahina: "Hana khI tau hare mhu ngAuta. Ti hare nhu ngAtai, koe hu tE khI i ai."
29. KeiokO AparE ku hana, ku khI i ti hare mhu ngAuta, ti hare tokorI, pirau, rowataU katikatia.
30. Ho waka rUata, ku hana 'ka ki ti ahina.
31. Ti ahina: "Hana kaka ti niu tErA, tou ripoko riua ki rara, ou wae riua ki nua. Haka au rumata erua, kawe iha i tou rima."
32. KeiokO mE ku hakerongo huaroa nherekhahi o ti ahina tErA ne hai.

AparI

33. Ti ahina: "Hana okoia au rumata. Kae rA tukua i ti rau-ngutu ti monowai mhu ngAuta. Ti monowai mhu ngAtai, hu tE tuku wai ti monowai hakamatau."
34. AparE ku hana, ku tuku ni rumata i ti rau-ngutu ti monowai mhu ngAuta.
35. Kei Ia ku ihepu ki roto o ti monowai. Ku manawa.
36. Mata 'ka ki mua ni tamA 'hina tokorua e thU i hongo ti monowai mo tinau toki.
37. KeiokO mE ka hana 'ka kinae ki ana tamA 'hina tokorua.
38. Ka ro iha kinatou ki ti ahina matua.
39. Ti ahina matua ku herekhai: "Ana au mea ana tokorua. Kae, hei au iheke. Tau toki kae ki tou tuAhina."
40. AparE ku hana, ku thenethen, ku hana. TamA 'hina hUmarie huaroa.
41. Ku hana, ku thenethen, ku hura kinAtou i hongo ti ara, ni tamA 'hina tokorua, ti tamA 'hina i ti pAhi tEnei, ti tamA 'hina i ti pAhi tErA. Thenethen huarO.
42. Ku hura, ku tae ki ti hare. ThuAhina matua ku mhata. "I, kae mai thei tamA 'hina."
43. AparE ku herekhai: "TERA tou toki. Au nei ku tangitangi hua hakAroware rA hongo ti ara, ku harahara mai tou toki. TERA tou toki."
44. KeiokO AparI: "Au tE hai toki. Kae mai thei tamA 'hina etahi e noho kinaua."
45. AparE tumAnga. KeiokO AparI ku hana, ku woroworo i hongo ti ara:
46. "Nia 'hina AparE ne raha mai e."
47. Woroworo woroworo rA hongo ti ara. Ka tau ki ti ahina matua.
48. AparI ka herekhai: "Nia 'hina AparE ne raha mai i he?"
49. Ti ahina: "MA ti Aha? Hani moi, noho ki rara."
50. AparI ka herekhai: "Au e noho ki rara i Aha? Nia 'hina AparE ne kae mai i ti koe."
51. Ti ahina ku hakawerewere: "Hani moi hua e noho kitaua."
52. AparI ku hani moi, ku noho kinaua. Ti rA ka uru, ku po.
53. Ti ahina: "Hana khi i tau hare mhu ngAuta. Ti hare mhu ngAtai, koe hu tE khi i ai."
54. AparI hakarE hakarongo. Ka hana ka mhata i ti hare mhu ngAuta, e huaaitu, tokoria. Ku hana Ia, ku khi i ti hare mhu ngAtai haka-mataku.
55. Ho waka rUata. Ku hana 'ka i ti ahina.
56. Ti ahina ku heu, "Koe noko khi i ti hare tekE?"
57. AparI ku hai, "Au ku khi i ti hare mataku."

Apari

58. Ti ahina ku hakawerewere.
59. Ti ahina: "Hana 'ka kaka tau niu tErA, tou ripoko rA riu ki rara, ou wae rA riu ki nua."
60. KeiokO mE hakaE hakarongo. "E riu ki rara pEhE? Ki to au?"
61. Ti ahina hakawerewere: "Koe rA tangata hua arA Ia au a ranga. HakaE hakarongo. Au rumata erua, ku haki, kawe iha i tou rima."
62. KeiokO Apari ka hai: "Kawe iha pEhE? Uku rima e khumi e au ti niu."
63. Ku hana, ku ka ki nU, ku haki ni rumata, ku kirI 'ha ki rara.
64. Ku kaka iha.
65. Ti ahina: "Okoina au rumata. Kae tukua ti rau-ngutu ti monowai mhu ngAuta."
66. KeiokO Apari ka hana 'ka ka mhata i ti monowai.
67. "Ti monowai e tokoria."
68. Kei 'a e hepu i ti monowai mhu ngAtai hakamataku.
69. Ti ahina: "Koe tangata hua tE hakarongo."
70. Ku hepu, ku manawa ki nua. "ata 'ka ki nua, nia 'hina tokorua ku thU i nua."
71. Nia 'hina hua huasitu matangAuhou, nia u rho e hA, nia rima rho e hA, ni mataniha ka rho e hA.
72. Apari ku mataka. "Au ka kai e, au ka kai e!"
73. Ku rere iha ki ti ahina matua.
74. Ti ahina matua: "TErA tou ara i o waranga. Hana, rahia au mE tokoru anA e heia au heke."
75. Apari ka hai: "TEai. Au ka kai e."
76. Ku hana, ku rere, ku mataka.
77. Nia 'hina tokorua ku ro watu i ono mUri. "Anei kimaua."
78. ThAne ku hana reperA, ku rere. Ku parahakamhUni.
79. Kei mEmA ku ro watu: "Anei kimaua. Kimaua ka ro watu ki ti pu to koro-mata. Anei kimaua."
80. KeiokO thAne ku rere. Ku parahakamhUni reperA.
81. MErA ku ro watu kinae hakamangamanga nia rima. ThAne ku rionokai.
82. TErA hua hakathau pErA, hakathau pErA. ThAne ku tuatU tuatua ku mate.
83. Waranga tangata hau.

Apari and Apare

Summary

Apari and Apare are brothers. The younger Apare accidentally loses Apari's adze. Apari orders him to find it. Apare comes upon an old woman cooking taro in her sleep. He restores her sight by putting an ant on her eyes. She gives him many rather difficult and seemingly nonsensical instructions which he implicitly obeys. His reward is two beautiful girls bearing an adze. He comes back to Apari and gives him the adze, but he says he would prefer one of the girls. Apari then goes out, meets the old woman, disobeys her every order, and is given two hideous old hags who chase him until he becomes exhausted and dies.

Comment: The good and bad brothers is a favorite theme. The younger brother is usually good (as in European folklore). This tale suggests a famous Trukese story, Rongonap and Rongorik.

1. Apari and Apare, children in a family, lived in their house. Both were males. // No meaning was obtained of the names.//
2. Apari said to his younger brother Apare:
3. "Take your adze and cut down some poles for me in the lands near the eastern shore."
4. Apare then went and cut down some poles.
5. He saw a frigate bird carrying a parepare bonito in his beak.
6. He threw some stones, but the fish did not fall.
7. Apare took the adze that was hanging about his neck, threw it at the frigate bird, and the fish fell.
8. But the frigate bird got the adze and went off.
9. Apare went up to the fish and carried it off.
10. The frigate bird went off with his adze.
11. Apare gave the fish to his brother.
12. His brother scolded: "I won't eat the fish. The adze was mine."
13. "Go and find me my adze."
14. Apare went off; weeping, weeping he went off.
15. He went off hunting his brother's adze. He met an old woman. The woman was asleep; she did not see what she was doing.
16. She was on the path cooking taro on the fire.
17. Twelve taros.
18. Apare hid the extra /the two more than ten/ taros in the woman's fire.
19. The woman said: "Who's that? You are rubbing //?// the extra ones by my fire."
20. "Do your work so that I may see you."

21. Apare caught an ant and put it behind the eyes of the woman, and the ant nibbled her eyes.
22. She woke up and said: "Oh! What a blessing! I see all the trees and my land."
23. The woman asked: "Why have you come here?"
24. Apare: "To find and bring my adze. A frigate bird carried it off. It's my older brother's adze. He scolded me and told me to find his adze."
25. "I've just come looking without success to see if I can find his adze."
26. The woman: "Come here, stay with me."
27. They stayed together. The sun set, it was night.
28. The woman: "Go and sleep in the house on the inland side. The house on the lagoon side, don't sleep there."
29. Apare slept in the house on the inland side, a dirty house, rotten, with biting ants.
30. He woke in the morning and went to the woman.
31. The woman: "Go climb that coconut tree, turn your head downward, turn your feet upward. Break off two drinking nuts, carry them down in your hand."
32. Apare obeyed implicitly the instructions given by the woman.
33. The woman: "Go and husk your drinking nuts. Take them and put them at the mouth of the inland well. Don't put them at the well on the lagoon side which is taboc."
34. Apare went and put the nuts at the mouth of the inland well.
35. Then he jumped into the well. He rose up to the surface.
36. He looked up at two girls standing above the well with an adze.
37. He came up to the two girls.
38. They all went to the old woman.
39. The old woman said: "Both of them are yours. Take them for servants. Take the adze to your brother."
40. Apare went away very happy, the girls were very pretty.
41. Happy he went; they went along the road, the two girls, one girl on this side, one girl on that side. Very happy.
42. They reached the house. The older brother saw them. "Oh, give me a girl."
43. Apare said: "There's your adze. I was weeping miserably in the road and found your adze. There's your adze."
44. Apari said: "What do I care about adzes. Give me a girl and we'll live together."
45. Apare refused to share. Apari went off and called on the road:
46. "O women Apare brought here!"
47. He called and called on the road. He reached the old woman.

48. Apari said: "Where were Apare's women brought from?"
49. The woman: "What? Come here, sit down."
50. Apari: "Why should I sit down. You brought Apare's women."
51. The woman became angry. "Come here and stay with me."
52. Apari went to stay with her. The sun went down, it was night.
53. The woman: "Go sleep in the house on the inland side. The house on the lagoon side, don't sleep there."
54. Apari did not obey. He looked at the house on the inland side, it was bad, dirty. He slept in the taboo house on the lagoon side.
55. He woke up in the morning and went to the woman.
56. The woman: "Which house did you sleep in just now?"
57. Apari: "I slept in the taboo house."
58. The woman became angry.
59. The woman: "Go climb that coconut tree, turn your head downward, and turn your feet upward."
60. But he did not obey. "Why should I turn myself upside down? So I'll fall?"
61. The woman became angry: "I've never heard of such a person as you//?//. You don't obey. Break off your two drinking nuts, bring them down in your hand."
62. Apari: "Carry them down how? I'm holding the tree with my hands."
63. He climbed up, broke off the nuts and threw them down.
64. Then he climbed down.
65. The woman: "Husk the nuts. Take and put them at the mouth of the inland well."
66. Apari went to look at the well.
67. "The well is dirty."
68. He jumped into the taboo well on the lagoon side.
69. The woman: "You are a most disobedient man."
70. He jumped and rose to the surface. He looked up and two women were standing on top.
71. Very ugly women with hideous faces, with breasts excessively long, arms excessively long, and fingernails excessively long.
72. Apari was afraid: "They'll eat me, they'll eat me!"
73. He ran up to the old woman.
74. The old woman: "That's just what you wanted. Go on, take the two of them for servants."
75. Apari: "No, they'll eat me."
76. He ran away frightened.
77. The two women went after him: "Here we are."

69
Apari

78. The man ran away again and hid.
79. But the two came on: "Here we are. We are at the very corners of your mouth. Here we are."
80. The man ran away and hid again.
81. They went after him stretching out their hands. The man //?//
82. That's all, it continued like that, continued like that. The man became tired tired and died.
83. Just a tale told by people.

Hina
Told by Kiatī

1. Thakahai-roto ka noho rā i Iputau /i tua Thouhou/. Ka hai rā nau tama.
2. Tokorua, thama 'hina, thei tama tAne. Ono ingO tAne ko RuapongOngO, ti ahina rā ko Hina.
3. Ni mātua o mEma porO ki noho nau korO, kinaua e hura ki Hare.
4. Thakahanau ka noho rā i nau hare in nau korO.
5. Hei porO kinaua e tohotoho nau korO ki ti rā.
6. Ka huiwai huakotO nau korO ki ti maraerae.
7. Ka ro moi, ka ki i roto tinau hare.
8. Ti ahina ti wae etahi hua, etahi wae kakarē.
9. KeiokO ti ua rā i nua ka herekhai ki ana tama: "Hani moi, hana ko ti ua hunihuni."
10. KeiokO ti ua hunihuni ka herekhai: "Au tErā ka to, ka to hunihuni hunihuni kei mE ku ara."
11. Ti ua tamana ka rE atu reperā i ti ua poto: "Hani moi, hana ko ti ua poto."
12. Kei ti ua poto ka herekhai: "Au tErā hua e poto e poto kei mE ku ara."
13. Ka rE ki ti ua tawhe:
14. "Au tErā ka to, e tawhe, e tawhe, kei mE ku ara."
15. Herekhai reperā ki ti ua patapat: "Au tErā hua e to, e monono taki-tahi, kei mE ku ara."
16. K rE ki ti ua nghoro: "Hani moi e hana ti ua nghoro."
17. Ti ua nghoro ku hana, ku hana ku nghoro.
18. KeiokO Hina ku ara, ku ihepe ki maraerae, ka mai ti kahara etahi.
19. Ku tuku ki roto ti hare. Hana reperā ka ka mai ti mE etahi.
20. TE tae ti ua ku nghoro. Ku honuthura i hongo themua. Ni korO ku tehetehē.

Hina

21. Ti ua ku mA, ni korO ku woti ti tehehe.
22. KeiokO ni mAua ara ne hura ki ti hare, ku ro moi.
23. Ka ro waka rA i tahaingak, ka u waka i ti ara i TuA 'kau.
24. Ka mhata ki ti pAhi kahara, e rawe tono ti pinu.
25. Kei mE ka tAhi aka, ka mhata kinae.
26. "I, ti mE nei ti pAhi kahara noko i he? TErA e hai katO pei ti hI, taku hI niha noko i Uta."
27. Ka ko waka i tono rima. Ka heu atu ki ana tama: "Mea nei ti pAhi kahara noko i he? TEnei noko rawe tono ti pinu i ngak. TErA e hai katO pei ti hI, taku hI niha."
28. KeiokO ti thama ko Hina: "Ni korO nei ku hakarekiraki ko au ki ti maraerae, ku tohotoho ki ti rA."
29. Thamana: "Hu tE hereherekhai pEnA ma ikono. Ko hani moi hana haraharaina ngake oku korO."
30. Thamana tErA ku wou ki mE, keiokO hina ku tangitangi.
31. Ka hana. Ka tU i thatinga ti peau i tua.
32. KeiokO thokOuru ka hani moi. KeiokO mE ka hai tana tangi:
33. "E, heke mai te ika, e hakatau wo, tui i." //Notice the obs. te in place of modern ti.//
34. Ka herekhai atu ki thokOuru: "Koe ti ika e utaina koe a Hina, pe koe ti ika hua tahataha no?"
35. ThokOuru ka herekhai: "Au ti ika hua tahataha no. TE utaina e au a Hina."
36. ThokOuru ku hana. Hani moi reperA ti ika pou. Kei mE tErA ku hua tana tangi-khai: "E heke mai te ika "
37. KeiokO Hina ka herekhai atu kinae: "Koe ti ika e"
38. Ti ika pou ka herekhai atu reperA: "Ti ika hua ..."
39. Hana moi reperA ti parakia. Kei mE ka hua reperA ti ranga.
40. Ti parakia ku hana. Hani moi ti kE. "Koe ti ika e ..."
41. KeiokO ti kE: "Kho! Au te ika e utaina e au a Hina."
42. Hina ka hai: "Hani moi, au e tau i tou tua."
43. Ti kE ku hani moi ki mE, kei mE ku kaka, ku tau i tua o mA.
44. Ku hura. Hura i ti moana. Ka hura, ka hura.
45. Ti ahina rA ka ngU: "Nuuuuu!"
46. KeiokO ti kE: "Koe nA e nghU ai?"
47. Him: "Au e hI e inu."

Hina

48. Ti ke: "E koe rā e, e tangi mai pērā rā kitaua ki thau henua. Hani moi, wete ti kungamē tērā i tuku mUri ripoko. Haia tau rumata etahi. Itia e inu ai koe. Tau rumata ku woti, ka mai ki ti au e hāhi."
49. KeiokO ti ahina ku iti tana rumata, ku inu, ku woti, ka hāhia ro ki ti mUri ripoko o mā.
50. KeiokO ti kē ku patua mē ki taha, ku hana, ku rere ki rara.
51. Mata 'ka i rara. KeiokO mē rā ka khaukhau i nua.
52. Hakarohoina Ia reperā. Ka hana 'ka reperā i nua. Ka hai atu ki Hina:
53. "Tekā pehē? Tuku mUri ripoko nei, ti mUri ripoko hakamataku. Tērā hua, au ne hai atu poro tau rumata rā ku woti, ka mai ki ti au. Kei koe tērā hua ku hāhi tuku mUri ripoko. Hani moi tau ki tuku tua."
54. Ku tau, ku hura. KeiokO ti ahina rā ku ngū reperā.
55. Ti kē: "Koe ngā e ngū ai?"
56. Hina: "Thenua."
57. Ti kē: "Tauria pe hia no pou."
58. Ti ahina ku tau, ka tau poro ewaru.
59. KeiokO ti kē: "Mā ti mea huakē; hakarē thenua. Ko ti ika hua parua-tana-moana. Koe e wanga ou mUri i ti koe. Mē tērā ka hane iha, e tau i kitaua. Mē ka tau i kitaua, ka hai poro: 'Ramuramu tangata!' Ka hai mai poro 'Au ki huruhurua au.' Kei koe hakatika iha rā Ra tuku pakhau. Au tērā ka huri ki nua, kei koe ka hani moi rā' oku rara."
60. KeiokO ti ahina ku hakarongo nherekhai ti kē.
61. Keioko ti Eitu ti moana ku tau mai ki mēma.
62. Ti Eitu ka herekhai: "Ramuramu tangata."
63. KeiokO ti kē: "E ramuramu tangata hoki ti Aha? Teko au hua tēnei. Taku hainga taku karānga i ti moana."
64. Ti Eitu: "Hakatahaina 'ke tou pāhi."
65. Ti kē ku hakataha.
66. Ti Eitu: "Hakatahaina 'ka tou woroworo." Ti kē ku hakataha.
67. KeiokO Hina ka hanahana hakamhUni i ti Eitu. Ti Eitu ku hana.
68. KeiokO ti kē ku herekhai ki Hina:
69. "Kitaua anei hua, tau horonga me hakatahi, mē ka hani moi reperā māria, ka hai e Ia e kitaua, kitaua e hai thau kahi i ti koe hua.
70. "Kei au i ti au hua ki to kitaua ki taha mo ti koā nei."
71. Mēma ku hura, ti ahina e khau hua i te Ia, kei ti kē i te Ia hua.
72. KeiokO ti ahina ku ngū.
73. Ti kē: "Ko nhau e ngū ai?"

Hina

74. Ti ahina: "Thenua!"
75. Ti kE: "Tauria pe hia no pou."
76. Ti ahina ku tau, etahi, erua, etoru. E matangahura-ma-rua.
77. Ti kE: "TEhA ko ti atu-motu o Tinirau."
78. MEhA ka ro waka kinae.
79. Ti kE ka herekahi ki Hina: "Koe ka hana ki Uta. THutia iha tau rau huti, e hakamAnu ei au; uku wae rA hoki ku taumAnu, ki hakamorOro au!"
80. Hina ku hana 'ka ki Uta. Ku thU iha ti rau huti, ku wanga ki mE.
81. Ku hana 'ka ki Uta; ti kE rA ku noho i ti moana.
82. Hina ku uru i roto ti hare hakamataku o ti kau 'rA, ti hare hereu.
83. Ku noho i nO roto.
84. KeiokO ti ariki, tono kiri ku para.
85. Ti ariki ku herekahi ki tana koro-henua: "Hura harahara i ti mE tE-rA e para i tuku kiri."
86. Ti kau 'rA ka hura harahara.
87. Harahara ka ki tE ti ahina tErA e noho i roto ti hare hAmataku.
88. Ka ro iha, ka hoki ange ki ti ariki: "MA ti ahina e noho i roto o thatau hare i Uta."
89. Ti ariki: "Hura raha eiha."
90. Ti kau 'rA ka ro waka ki mE, ka raha eiha, ka wanga ki ti ariki.
91. Ka hau tono tama-hare turI, ka tuku ai.
92. Ka hAHAngai hua rA ki ni keina.
93. MA rA ko ni keinga ti kau 'rA ara kiri ki taha, nia iwi, nia mea huaaitu ara hAngai ki Hina.
94. KeiokO ti tuAhina o mE ko RurpongOngO ka hitihiti tono tuAhina.
95. Ka hana, ka here tana pinipini. Ka tata tana manu tamana.
96. Ka hakanoho pE ti manu. Ka huna tono kiri ki ni marara ki rUri.
97. Ka ka mai ana rOro, ka hana ki reherehe tono kiri.
98. Ka hana rA, ka uru ki ono roto.
99. Ka hana, ka rere, ka matamata i hongo nia henua, harahara tono tuAhina.
100. Hana rO, ka tau i thenua Tinirau. Ka rerere i hongo ni wa-hare.
101. KeiokO Hina ka hakanU ki ti maraerae.
102. Ti kau 'rA ku mhata ki ti manu: "Ti manu hUarI, ti manu hUarI!"
103. Keioko ti manu ku mhata iha ki Hina. Ku hene iha. Ku toko ki rara i pAhi ti hare o Hina.
104. KeiokO ti ariki: "Ti manu ni aku! E hai taku manu."
105. Ku ka mai /ti manu/ ki tono rohongo, ku hai tono rohongo.
106. Ku noho ai. Ti kau 'rA ka hAngai. Ka wanga ni mea-kai kei mE tE kai.

Hina

107. Ti kau 'rA ka herekhai ki mE: Koe kai ti Aha? Koe kai ti atu?"
108. KeiokO mE ka hakauiA. KeiokO ti ariki: "MA ka po hOhO, tatou e hura huakotO e tiu ki taha, e harahara ti atu a mE."
109. Ku hura huakotO. KeiokO ti ahina ka noho i tono hare motokoIa.
110. Keioko thuAhina o mA tErA i noko ti manu ka uru mai ki taha:
111. "MA ko au, ko RuapongOngO, ne harahara mai koe. Hani moi kitaua ka hura. Matamata i kurU korO, pe tau mE morungohia e koe. Ka mai e kae koe."
112. KeiokO ti ahina ku penepene Ia tana mE tErA hihai kinei Ia.
113. Ku penepene mai, ku hA i roto ti manu, ku hura, ku uru ki roto ti manu. Ku hana, ku rere.
114. Ku rere i hongo thutA waka tErA i taha, hakaatahataha i hongo thutA waka.
115. Kei ti kau 'rA ka hai: "Ku hene iha, ku hene iha."
116. Ti ariki ka herekhai ki hutua ti atu.
117. Kei mE ku hika. Ku wanga reperA ti atu. ME ku hika. Ni atu erua.
118. Ku wanga reperA ti atu; porO tEai, mArU.
119. KeiokO RuapongOngO ka hai ki Hina: "Hakatoroia tou wae ki rara."
120. KeiokO Hina ka hakatoro tono wae.
121. KeiokO ti kau 'ra ka mhata 'tu ki ti wae o Hina tErA ne hakatoro ki rara.
122. Ti kau 'rA ka mata 'ka, ka herekhai: "KOtou e kitE kOtou, ti wae o Hina tErA ku rahi ko ti manu."
123. Ti kau 'rA ka ro waka ki Uta, ki thenua. Ti ariki ku huaaitu ono roto. Ku kono kE. Ka rerhere i hongo thenua rA, ka to i ti pahi henua.
124. Ka rere mai ei mE i ono nua o ti ariki.
125. Ka tau waka ki ti henua nei /KapingamArangi/.
126. KeiokO RuapongOngO ka hana kinae, ka rahi 'ka, ka hau tono hare turI, ka tuku ai i tua ti pae.
127. Ka hangai nia iwi ma ni keinga ma nia mea huaaitu.
128. E hai katO pE Hina tErA noko hangai i thenua Tinirau.
129. TErA hau, wAranga tangata hau.

Hina

Summary

One-legged Hina and her brother, Ruapongongo, live at Thouhou. They are entrusted by their parents to guard their property. They sun the mats. Various kinds of rain fall, and a downpour floats away a mat and hangs it across a pandanus trunk. The parents scold Hina for letting this happen, and weeping, she runs away to sea. She gets a turtle to carry her. The turtle teaches her the need of obedience, and they outwit a sea ghost.

Hina

Finally they reach the island of Tinirau. The island priest shuts her up in a hovel and feeds her grass and refuse. Meanwhile Ruapongongo builds a wooden bird, enters it, flies away and finds his sister. While the people are fishing bonito to feed the bird, Hina enters inside the bird. They fly over the bonito canoes and Hina sticks out her one leg. The people go ashore and the priest becomes sick. They take him home and treat him exactly as he had treated Hina.

Comment: Whenever the CIMA party left the house, King David either stood guard or posted someone else. In this legend the parents entrust their children with guard duty. The principal property (koroa) appeared to be mats. This story is another moral lesson in obedience and extols "eye for an eye" justice.

1. A married couple lived at Iputau /on the ocean side of Thouhou/. They had children.
2. Two, a girl and a boy. Their names, the boy Ruapongongo, the girl Hina.
3. The parents of the two told them to stay to watch over their things while they went to Hare Island.
4. The children stayed in the house with the things.
5. They said: "Let's dry our things in the sun."
6. They put their things to dry outside the house.
7. They came back and slept in their house.
8. The girl had only one leg, one leg being missing.
9. Then the rain above said to its children: "Come here, oh sprinkling rain."
10. The sprinkling rain said: "I'm falling, sprinkling, sprinkling. Then she //Hina// will wake up."
11. The big rain said also to the short rain: "Come here, come, oh short rain."
12. The short rain said: "That's just me, short, short, then she'll wake up."
13. He spoke to the steady rain:
14. "I'm falling steady, steady, then she'll wake up."
15. He also spoke to the rain with big drops: "I'm falling, falling separately, then she'll wake up."
16. He said to the heavy downpour: "Come here and make a heavy downpour."
17. A heavy downpour came, came in a heavy downpour.
18. Hina woke up, jumped outside the house, and brought in a mat.
19. She put it inside the house. She went again and brought another.
20. She did not finish, the rain poured hard and overflowed the land. The property floated away.
21. The rain cleared, the things stopped floating.

Hina

22. The parents came to the house, up they came.
23. They came up at the eastern side, they came along the path at TuA 'kau.
24. They saw the mat, which was caught across a pandanus trunk.
25. He picked it up and looked at it.
26. "Oh, this mat, where did it come from? It's just like the wrapping, my wrapping for the /shark/ teeth up there /in the house/.
27. He took it in his hand. He asked his children: "Where did this mat come from? It was caught on the pandanus trunk to the east. It looks just like the package, my wrapping for the teeth."
28. The girl Hina said: "I dried these things outside the house, drying in the sun."
29. The father: "Don't speak like that from there. Come here and go look to the east for my things."
30. The father scolded her and Hina cried.
31. She went away and stood up by the breaking place of the ocean waves.
32. A shark approached and gave a chanting prayer:
33. "Oh, a fish slides in, comes //? // on the sea."
34. She said to the shark: "Are you the fish who will carry Hina, or are you just a fish merely cruising along?"
35. The shark: "I'm just cruising along. I won't carry Hina."
36. The shark left. A pou fish (small, inedible) came up and gave a chanting prayer: "Oh, a fish slides in ..."
37. Hina: "Are you the fish ..."
38. The pou fish also said: "I'm just cruising ..."
39. A parakia parrot fish also came up and gave a chant.
40. The parrot fish left and a turtle came along. "Are you the fish ..."
41. The turtle: "Oh! I'm the fish who will carry Hina."
42. Hina: "Come here, I'll hang on to your back."
43. The turtle came up to her, she climbed on and clung to his back.
44. Away they went, away to the open sea, and on and on.
45. The woman grunted: "Nuuuuu!"
46. Turtle: "What are you grunting for?"
47. Hina: "I'm thirsty."
48. Turtle: "Oh you who weep like that. Here we are at our land. Come, undo the pair of ripe coconuts behind my head. Take one for yourself. Husk it with your teeth and drink. After finishing your nut, give it to me to split."

Hina

49. The woman husked a drinking nut with her teeth, finished it, and split it on the back of the turtle's head.
50. The turtle shook her off and rushed downward.
51. He looked downward and she swam on the surface.
52. He took pity on her once again and came up again. He said to Hina:
53. "Why did you do that? This is the back of my head, a taboo back of my head. Well, I told you that after you finished the nut to give it to me. But you just split it on the back of my head. Come on and hang on to my back."
54. She hung on and away they went. Then the woman grunted again.
55. Turtle: "What are you grunting for?"
56. Hina: "Land."
57. Turtle: "Count how many masts it has."
58. The woman counted, she counted eight.
59. Turtle: "That's something strange; that's not land. It's the fish parua-tana-moana. Be careful! It's coming to meet us. When it reaches us, it will say: 'A bad human smell!' He will tell me to turn over. Then you circle down by my shoulder. I'll turn over and you come along underneath."
60. The woman carried out the instructions of the turtle.
61. The demon of the open sea came upon the two of them.
62. The demon: "A bad human smell!"
63. Turtle: "Bad human smell how come? Cause this is just me alone. What I'm doing is vagabonding in the sea."
64. Demon: "Turn over your side."
65. The turtle turned over.
66. Demon: "Turn up your front side." The turtle turned over.
67. Hina kept hiding from the demon. The demon left.
68. Then the turtle said to Hina:
69. "Just us two here, you have travelled once, he will come again, by and by he will tell us to .. //? // for you alone."
70. "And I by myself alone so we'll fall out of this place."
71. The two continued, the woman swimming by herself, and the turtle by himself.
72. Then the woman grunted.
73. Turtle: "What are you grunting about?"
74. Woman: "Land!"
75. Turtle: "Count how many masts it has."
76. The woman counted, one, two, three. Twelve /islands/.
77. Turtle: "That's the island group of Tinirau /below the sun and eastward/.
78. The two went up to it.

Hina

79. The turtle said to Hina: "Go ashore. Cut down some banana leaves for me to float on, my legs are very weary; then I'll rest."
80. Hina went ashore. She cut down the banana leaves and gave them to the turtle.
81. She went on inland; the turtle stayed in the sea.
82. Hina went into the taboo house of the people there, the temple.
83. She stayed there.
84. But the priest's skin began to peel.
85. The priest said to his subjects: "Go and find what it is that is making my skin peel."
86. The people went looking.
87. Looking they saw the woman staying in the sacred house.
88. They went back and said to the priest: "It's a woman staying inside our house inland."
89. The priest: "Go and fetch her down."
90. The people went up to her, and fetched her down and gave her to the priest.
91. They built a tiny little house for her and put her in it.
92. They fed her on grasses.
93. And the refuse of those people that they threw away, bones, disgusting things, these they fed to Hina.
94. But her brother Ruapongongo missed his sister.
95. He cut down a pinipini tree. He hewed out a big bird.
96. He made himself like a bird. He painted his skin with charcoal so it became black.
97. He made some coconut oil and painted his skin shiny.
98. He went inside it.
99. He flew away, he looked over the lands, looking for his sister.
100. Far he went and reached the land of Tinirau. He flew over the village.
101. Hina was peering outside her house.
102. The people looked at the bird: "What a pretty bird! What a pretty bird!"
103. The bird looked down at Hina. He came down and crouched down beside Hina's house.
104. The priest: "A bird for me! I'll make it my bird."
105. He took /the bird/ to his dwelling place and made a place for it.
106. It stayed there. The people fed it. They gave it food but it did not eat.
107. The people said to it: "What do you eat? Do you eat bonitoes?"
108. It said yes. The priest: "When dawn is near, all of us will go out to sea and get some bonitoes for it."

Hina

109. They all left, but the woman stayed alone in her house.
110. But her brother who was in the bird came outside //the bird//:
111. "It is I, Ruapongongo. I've been looking for you. Come on and we'll go away. Look over the things belonging to you two, and bring along the things you prefer. Take them with you."
112. Then the woman prepared the things she wanted.
113. She got them ready and put them inside the bird. Then she got inside the bird and they flew away.
114. They flew over the fishing canoes outside the reef and soared down over the fishing fleet.
115. The people said: "It's coming down! It's coming down!"
116. The priest told them to throw it a bonito.
117. The bird caught it. They gave it another bonito. It caught it. Two bonitoes.
118. They gave it another bonito; it said no, it was full.
119. Then Ruapongongo said to Hina: "Let your leg down."
120. Hina let her leg down.
121. The people saw Hina's leg sticking down below.
122. They looked at it and said: "See, see, that's Hina's leg the bird is bringing."
123. The people went shoreward and on to the land. The priest was sad at heart. He was crazy. He ran and ran about the land /like a drunken man/ and on one side of the country he fell down.
124. It /the bird/ flew over the priest.
125. They came up south to this land /Kapingamarangi/.
126. Ruapongongo came to him //priest//, fetched him and built him a tiny house and put him behind its walls.
127. They fed him bones and grasses and bad things.
128. They did exactly as Hina had been fed in the land of Tinirau.
129. That's all, just a tale of people.

Hina mo Tinirau

Told by KiatI

1. Ti ingO o ti ahina ko Hina; ti ingO thAne ko Tinirau; ka noho rA.
2. ThAne rA e kae i tana u e thA i ti athE e hai ana ika.
3. Ka hana 'ka ki uta. Tono taiA Tinirau ka hana reperA ki taha.

4. KeiokO Hina ku noho i ti hare.
5. Ti Eitu ko Tuiwhoko ka hani moi ki pAhi o Hina.
6. Ti Eitu ono koro-mata ehA, ni koro-mata erua i ti mUri ripoko, erua koro-mata i mU.
7. Nia koro-mata i ti mUri ripoko ka khape ki tAha, ka hA i roto ti ipu, ka tui ki ti rongotara.
8. KeiokO Hina ka mhata ki ti Eitu.
9. Ti Eitu ku hakatina ki ni koro-mata o Tinirau. Hina ku tatauria.
10. Ti Eitu ku hai ki Hina, "TEnei au, tou roto ko Tinirau."
11. KeiokO Tinirau e porO, "Thiri-khai hua ni mE, au tEnei ko Tinirau, toko hana 'ka hua i taha."
12. KeiokO Hina hakarE hakatono tono roto ko Tinirau. Ku hakatono hua ti Eitu tErA tono roto.
13. Kei Tinirau ka hai ki Hina: "Koe tEnA, ka hura kOrua, ka hura i hongo ti ara.
14. "Kei mE /ti Eitu/ ka rere, ka tU mai i ou mua.
15. "Ka woro porO: Kitau e, e tere i ti ara i Retun /Rotume/, pe tere i ti ara i Hukumanga."
16. KeiokO Hina ka woro porO:
17. "Kitaua e tere i ti ara i Hukumanga, ti ara i Retun ti ara i Eitu."
18. Ke meama ku hura i ti ara i Hukumanga, ka hura, ka hura.
19. KeiokO ti Eitu ku rere reperA ki mua, ku woro mai reperA:
20. "Hina, kitau e, e hatia e kitaua ti mei iri o Rau-tahi,
21. "Pe hatia mai e kitaua ti mei iri o Rau-rua."
22. KeiokO ti ahina ku horekhai, "Kitaua ti mei iri o Rau-rua, ti mei iri o Rau-tahi, ti mei iri i Eitu."
23. KeiokO ti Eitu ku manatua ki ono roto, ku kopoina e Ia a Hina.
24. Ka hura /tokorua/, ka tau ki thenua ti Eitu.
25. Ti Eitu ka hai ki Hina: "Hana harahara thamokiki e hani moi e kaka tana niu."
26. KeiokO ti ahina ku hana, ku rere ki Tinirau. Ku ro aka kinaua mo Tinirau.
27. Tinirau ka hai ki Hina: "Au tErA ka kaka, ka haki taku rumata etahi.
28. "Kei koe hakarimarima inumia. Ti rumata nomUri, koe hu tE inumia."
29. KeiokO Tinirau ku haki ti rumata. KeiokO Hina ku inu hakarimarima.
30. /Tinirau/ ka haki reperA ti rumata nomUri.
31. KeiokO ti Eitu ka hai ki Hina porO ki inumia.

Hina mo Tinirau

32. Kei Hina poro Ia tE ina.
33. KeiokO Tinirau ka herekhahi ki Hina: "Koe tEnA ka wanga ko mE ki ana hoke ara ki keina.
34. MA ku po, kei hoo rawarawaina tau hirahira ki to huaitina, hutua tono pita ki mararae, e khumi e au."
35. KeiokO Hina ku hakarongo nia herekhahi a Tinirau.
36. KeiokO ti Eitu ka wanga mE ki ana hoke tokorua poro ki hakaAina ei nau hatu-mata, ka taiA ka hai.
37. Ti kau ara hakaA po. Ti ahina ka moremoe.
38. Nia heke erua ka kawa 'tu ti rima pErE e rhaku ni koro-mata o Hina.
39. KeiokO Tinirau ku tata ti rahira. Ku huti ti rahira.
40. KeiokO Hina ku ara, ku mhata mai.
41. TEra hua tinatau hakaathau pErA i ti po.
42. Ti ata i tua ku taha 'la.
43. Nia heke tokorua ku moremoe, ku hakaainaina.
44. KeiokO Tinirau ka hani moi ki nia heke tokorua ara ku moremoe, ku kahi, ku hakaainaina. Hakaathangiina ni ripoko o mEnA.
45. Ni ripoko ku mahaA. Ni Eitu ku mhate.
46. KeiokO Tinirau ku rahi tono roto ko Hina.
47. Ku wAranga tangata hau. Ku motu.

Hina and Tinirau

Summary

While Tinirau is out tending a fish trap, a demon assumes the shape of Tinirau and gets Tinirau's wife Hina to come off with him to the demon's country. The demon gives her to two servants, who plan to eat her when she falls asleep that night. To keep awake, she fastens a cord about her body and puts one end outside to Tinirau, who pulls it when she gets sleepy. Finally the servants fall asleep and Tinirau knocks their heads together so they die.

1. Once there was a woman named Hina and her husband Tinirau.
2. The man took his fish trap and set it in the mushroom-type of coral to get some fish.
3. He returned ashore. Next day Tinirau again went outside the reef.
4. Hina stayed at home.
5. A demon Tuiwhoko came to Hina.
6. The demon had four eyes, two eyes behind his head and two in front.
7. He gouged out the eyes behind his head and put them inside a coconut shell cup and pierced it with the earve batten.
8. Hina saw the demon.

Hina and Tinirau

9. The demon had assumed the appearance of Tinirau. Hina was puzzled.
10. The demon said to Hina: "Here I am, your husband Tinirau."
11. But Tinirau said: "Just his lie. I'm Tinirau and I've just gone outside the reef."
12. Hina did not believe her husband Tinirau. She believed that the demon was her husband.
13. But Tinirau said to Hina: "You there, you two go away."
14. "He /the demon/ will fly ahead and will stand before you."
15. "Call out a chant: We two, let's sail on the Return path or sail on the Hukumanga path."
16. So Hina called out a chant:
17. "We two, let's sail on the Hukumanga path, the Return path is the demons' path."
18. So the two went on the Hukumanga path, on and on they went.
19. But the demon flew again ahead and called out another chant:
20. "Hina, we two, let us take the fan /?/ of Rau-tahi //informants did not understand this//,
21. "Or let us take the fan of Rau-rua."
22. The woman said: "For us the fan of Rau-rua; the fan of Rau-tahi is the demons' fan."
23. The demon remembered his wife, who had praised Hina.
24. /The two/ went on and reached the demons' country.
25. The demon told Hina to go find a boy to come and climb his drinking coconuts.
26. The woman hurried to Tinirau and returned with him.
27. Tinirau said to Hina: "I'll climb, I'll pick one drinking nut."
28. "And you drink it fast. The next nut, don't drink that one!"
29. Tinirau plucked a drinking nut and Hina drank it fast.
30. /Tinirau/ broke off another nut afterwards.
31. The demon told Hina to drink.
32. But Hina would not drink.
33. Tinirau said to Hina, "Oh you, he'll give you to his servants there to eat."
34. "When night comes, tie a cord to your body, throw its end outside the house and I'll grab it."
35. Hina obeyed the instructions of Tinirau.
36. The demon gave her to his two servants saying that if their faces stayed awake next day they would eat her.
37. They stayed awake that night. The woman was sleepy.

Hina and Tinirau

38. The two servants hoisted their hands to scratch Hina's eyes. //Note the incorrect heke arua; elsewhere heke tokorua.//
39. But Tinirau pulled the sennit cord.
40. Hina awoke and looked about.
41. It went on this way all night.
42. The clouds over the ocean gleamed with light.
43. The two servants became sleepy and nodded their heads dozing.
44. Tinirau came up to the two servants who were sleepy, who slept, who dozed, and knocked their two heads together.
45. The heads were shattered. The demons died.
46. Then Tinirau took his wife Hina.
47. "The people have told a tale. It is broken off."

Timutoko

Told by Kiatī

1. MA thAne ko Timutoko. E noho i ti wa-henua i ngatai a matamata 'ke i thenua imu ngAuta.
2. Ka kite Ia niA 'hina tokorua ka noho i tono pAhi.
3. Kei niA 'hina tokorua ka herekhai ki thAne: "Hana ngeiha, thenua ko i ai i ngeiha."
4. Kei thAne ka herekhai: "Ei Aha hoki. TErA hua, ka noho kiAtou."
5. Ka hai tinAtau hakahai-roto.
6. Ke matangahuru rangi keioko thAne ka herekhai ki niA 'hina tokorua:
7. "KOrua ka noho. Au e hana e hakatina tuku rohonga i ngAtai."
8. Ka hana 'ka rA. Ku hana ngatai.
9. Keioko niA 'hina ka noho ikoro, ka hakahitihiti, ka hakahitihiti ki mE tErA ne hana rO anatiRangi. Kei tiki hana 'ka.
10. Kei mEmA hai porO kinaua ka hura ngAtai.
11. Keioko thAne tErA ne hana ngatai ku mhate.
12. Meama ka ro iha hau. Ti mOuri o mE e noho i hongo thUtua.
13. Meama e ro iha thenethen porO tinau roto tErA, tErA e noho.
14. Meama ne hOro iha ki mE. Kei Ia ka tU i nua.
15. Ka hana 'ka ki tono hare ki Uta. Keioko niA 'hina: "E Ia e hana ki he? TekA nho mai kitaua anei, ku ro iha e hiki aka tana waka ki Uta."
16. Keioko thAne tErA ne hana 'ka ki Uta, ko ti mOuri hua mA, ti Eitu hua.
17. Ku kaka ki thomo ti hare i nU.
18. Kei mEmA ara 'hina tokorua ne tau waka i tai, rere aka ki Uta hara-hara tinau roto pE mE ne hana 'ka rA ku hana ki he?
19. Ka hakanU atu ki roto ti hare.
20. Keioko ti Eitu i nU: "Ramuramu tangata. KOrua ka kai."

Timutoko

21. KeiokO niA 'hina tokorua: "Kimaaua, kimaaua, ko Huti mo Hachae, e ro iho, ranga Timutoko porO kimaaua ki ro iho." //Note old iho, modern iha. //
22. KeiokO Timutok: "Koe hopokia rA ti pou tuku hare nei. KORua niA 'hine Aha?"
23. Kei niA 'hina ka herekhai: "E tau e tau, ki tIa, tukI hi e O roehA O wA i."
24. Ni akiaki tokorua ku ro moi: "A, mEmA nei, ro moi, hura tokorua ki tikuru kowA ne ro moi e kOrua."
25. "ME tErA-ne hene i /iha/ ngAutA rA ku mate."
26. "ME i nua e tau iha nia pou tono hare ra, ku oti."
27. "Kei mE ka hane iha ka kai kOrua. Ro moi, hura rA tokorua."
28. "KORua tikurU pAhi kahara kOrua ku kitE kOrua ti mata-rAhia i tikuru ara."
29. "Taurakina kinae tikuru pAhi kahara, mE tErA e tau iha nia pou tono hare rA ku oti."
30. "Kei mE ka hane iha, kimaaua e kimaaua ka mangi ki ti rAngi-Atea."
31. "KORua rA ku hura, hia kuru rhaku ki tau kOrua ki tikuru henua."
32. "ME tErA ka hana 'ka i mau mUri."
33. NiA 'hina rA ku hura, ku hura, ku hai nau rhaku ki tinau henua, ku tau ki tinau henua."
34. Ni akiaki ku nho watu ki ti rohonga mEmA."
35. Ku hai thangi-khai a meamA noho hai: "Kimaaua, ..."
36. KeiokO ti Eitu i nua ku herekhai: "Koe hopokia rA ..."
37. Ti Eitu ku hane iha. Ku hanga ti ngutu ki taha pErE e kai a mEmA."
38. KeiokO ni akiaki ku rhere ki nua."
39. KeiokO ti Eitu ku hangA 'tu ti ngutu ki ti akiaki pErE e kai."
40. KeiokO ti akiaki mu ngAutA: "Aki aki aki aki."
41. Kei Ia ku wanga 'tu kinae pErE e kai."
42. Ti akiaki mu ngAtai: "Aki aki aki aki."
43. ArA hua natau hakatau pErA i ti AtE."
44. Ti Eitu ku mata iha ki rara ki ti pA kahara niA 'hina tokorua ara ne tauraki ki ti mata-rAhia."
45. /Ti Eitu:/ "MotOriki MotOriki."
46. "Ni tama-hai-tiri a mEmA ara arA e hura. Au rA e hei pEhE?"
47. "Ka hanga hua tuku ngutu ki taha ikinei. Au ka lana ki rara."
48. "Ka noho atu imua mEmA."
49. "Au ka hakerangatiainei au mEmA. TErA hua, ka hanga tuku ngutu ki taha ikinei."
50. Ti Eitu ka hanga ti ngutu ki taha. Ka rere iha ki rara. Ka haka-puku ti pAhi kahara."
51. Ti Eitu ku tui ki ti ngutu ti mata-rAhia. Ku mate."
52. WAranga tangata hua."

Timutoko

Summary

Timutoko has two wives. He dies, and his ghost comes to the roof of the house and threatens to eat the wives. Two akiaki terns advise the wives to place a mat over a pole and put it in their place. When the ghost snaps open his mouth to eat them, the terns fly above his mouth. Finally the ghost flies down on to the mat, swallows it, is pierced by the pole and dies.

Comment: The best of mortals can become a vicious cannibal ghost and prey on his spouses. Polygamy is presented as a perfectly natural state. A mat plays a key role in slaying the ghost. The 16 chanting verses are difficult translating.

1. There was a man Timutoko who lived at the string of islands by the lagoon and took care of the land on the inland side.
2. He saw two women sitting beside him.
3. The two women said to the man: "Go west, the land there to the west."
4. But the man said: "No, indeed, we'll just live here."
5. They married.
6. After ten days the man said to the two women:
7. "You two stay. I'm going to inspect my place along the lagoon."
8. He left and went towards the lagoon.
9. But the women staying there missed him, several days after he had gone they missed him. Still he did not come back.
10. The two said they would go to the lagoon.
11. But the man who had gone to the lagoon had died.
12. The two went on down anyhow. The spirit of the man was staying on a sand spit.
13. The two went down happily, thinking this was their husband, he who was staying there.
14. The two came close to him and he stood up.
15. He went to the inland house. The women: "Where is he going? Because he had wanted us to wait here, he had come down to carry up his canoe on to the shore."
16. The man who had gone inland was only a spirit, only a ghost.
17. He climbed up to the top of the house.
18. The two women who had gone to the lagoon hurried inland to find if their husband had come there, or where had he gone?
19. They peered into the house.
20. The ghost on the roof: "Savory odor of humans. You two will be eaten."
21. The two women: "We two, we two, Huti and haehae, have come. Timutoko told us to come."
22. Timutoko: "You who come to the post of my house here, what are you two women doing?"
23. The two women said: /Kiati could not explain their magic chant/

Timutoko

24. Two akiaki fairy terns came along: "Hey, you two, come here; go back to the place you came from."
25. "The man who went to the lagoon // literally down from inland // died."
26. "The man up there hanging on to the post of the house has died."
27. "When he comes down, he'll eat you. Come, go away, you two."
28. "You two your mat, you see a stick in your path."
29. "Wrap your mat around it, the man there will come down from the posts of the house and die."
30. "When he comes down, we two, we two will soar off into the high heavens."
31. "Go away, you two, hurry, hurry so you will reach your own land."
32. "He there will come up behind us."
33. The women went away, away, they hurried to their own land, they reached their own land.
34. The terns waited in their place.
35. They gave the chant which the two had made: "We two ..."
36. The ghost on the roof said: "You who come"
37. The ghost came down. He opened his mouth wide as if to eat them.
38. The terns flew above him.
39. The ghost opened his mouth at the terns as if to devour them.
40. But the tern on the inland side: "Aki aki aki aki." //Kiati imitated the snapping jaws of a tern as she gave this sound.//
41. He snapped at it as if to eat it.
42. The tern on the lagoon side: "Aki aki aki aki."
43. That was all, they fought like that //? //
44. The ghost looked down at the mat the two women had wrapped around the stick.
45. /The ghost:/ "By the god Motoriki! By the god Motoriki!"
46. "Those bastards of the two have gone away. What shall I do?"
47. "I'll just open my mouth wide and go down."
48. "I'll step in front of them."
49. "I'll make them ashamed. That's all, I'll open up my mouth now."
50. The ghost opened his mouth wide, flew down and swallowed the mat.
51. The ghost's mouth was pierced by the stick and he died.
52. Just a tale told by people.

Riuta mo Tuikoro

Told by KiatI

1. Thakahai-roto ko Riuta ti ahina mo Tuikoro thAne, ka noho rA.
2. E kae tinau hanga u ki ti AtE e hai nia ika.
3. Ka ro waka ki Uta. Ka ro iha reperA tono taiA. Ka taki aka naua.
4. Ka tui nia ika i roto ti waka. ThAne ka hai ki ti ahina porO ki unahia nia ika.
5. "Koe ku thono o rima, thono ki ana ti waka. Hu tE thono ki kateE."
6. KeiokO thAne ku hepu ki ti u i rara.
7. KeiokO ti ahina hakarE hakarongo ki ti herekhai. Ku thono hua ki kateE.
8. KeiokO ti khira ka moe ki mUri.
9. Ti Eitu ahina ka manawa aka. Ka kaka ki hongo ti waka.
10. Ka hani moi ki Riuta. Ka hutu /Riuta/ ki ti pu mUri waka.
11. Ke Ia ka noho i ti rohongo o mA i ti ngutu.
12. KeiokO Tuikoro ka manawa aka. Ka mhata ki niA 'hina rA tokorua.
13. Ni koro-mata ku hai pei ti mE e tahi.
14. Ti Bitu ka herekhai: "TEnei au ko Riuta. ME tErA ti Eitu ne heipu //hepu// waka i rara."
15. KeiokO Riuta porO: "Au tEnei; ne hutu mai ko mE. Ke Ia ka noho i tuku rohonga."
16. KeiokO Tuikoro ka hana ka pare a Riuta ki taha mo ti waka.
17. Riuta rA ku tinae. Ku tehe Riuta. Ku tau waka ki ti henua i ngAke, Pumatahati tono ingO.
18. KeiokO ku ro waka kinaua mo ti Eitu. Ro waka, ku noho i tono henua ko TorongAhai i ngeiha.
19. Riuta tErA ne hana 'ka ki Pumatahati. Ka hanau nia tama tAne tokoru, nau ingO ko Manutula mo ManutoA.
20. Nia tama ku matua. Ku hai ni tAne mgua ki tinau tinana porO ki tAtAina tinau waka.
21. KeiokO thinana ku tAtA ti waka. Ku rawa. Ku rhanga ti rA.
22. Ku tui ti rA. Ku rawa.
23. KeiokO nia tama tAne hai porO ki heia ni korO tinau waka, ti hoe, ti thA, ti thoko, ti pithare e hai thauwana, ti pou, ti hA.
24. Ti waka ku rawa. Ni korO ku rawa.
25. KeiokO thinana ka herekhai ki ana tama tAne tokorua: "KOrua hura hua angori hua i tai. Hu tE hura ki ti pahi ngeiha. Ti pahi ngeiha i ai ti Eitu."
26. Nia tama tiki hakarongo ki ti herekhai tinau tinana. Ku hura ki ngeiha.
27. KeiokO ti Eitu e noho i tai o TorongAhai, o tA na tuka.
28. Nia tama tAne ka tere mai, ka tuku tinau rA ki rara.
29. Ka hai aka tinau thangi-khai hakapotopoto:

Riuta

30. "Kinaua, kinaua, ko ManutuLa mo ManutoA,
31. "E hangoto hua i tinaua 'kau. //cf. hangota, 39//
32. "E maokioki timau tinana ko Riuta, timau tamana ko Tuikoro."
33. KeiokO ti Eitu tErA noko tA ni tuka, ka hakarongo ki mEmA tErA e hua tinau thangi-khai.
34. Ka rere aka ki Uta ki Tuikoro.
35. "Tuikoro, Tuikoro, nia tama tAne tokorua i tai e hei aka tinau puku-mE hakaopotopoto e kahikahi ti huku tou ingO."
36. Tuikoro ku hai ki ti Eitu, "Hamarere reperA, woro, porO ki heia reperA tinau mE tErA noko hai ko tE rongono e ko."
37. Kei meamA ka hai reperA tinau thangi-khai: "Kinaua ..."
38. Ti Eitu rA ka rere reperA ki Uta.
39. "Tuikoro, e hai porO kinaua ko ManutuLa mo ManutoA e hangota hua i tinau akau. E maokioki porO tinau tinana rA ko Riuta, tinau tamana rA ko Tuikoro."
40. Tuikoro ku hai porO: "Hana kahikahi ki ro waka."
41. KeiokO ti Eitu ku rere iha ki tai. "Ro waka."
42. Ni tama tAne tokorua ku ro waka, roaka kinatou ki Uta.
43. KeiokO Tuikoro ku hai ki ti Eitu: "Uru ki roto ti hare."
44. Ti Eitu ku hana, ku uru ki roto ti hare.
45. KeiokO Tuikoro ku thae ti pontae. KeiokO ti Eitu: "Ti hare r'e thae, kei au e uru atu pEHE?"
46. Tuikoro porO: "E thae hua, ka whete rA."
47. Tuikoro ku tutu ti hare; ku uraura. Ti Eitu ku rerhere i roto ti hare.
48. Ku mhate. Ti Eitu ku mhate.
49. Natou tokotoru ku ro iha ki tinatou waka. Ku hura, ku tore.
50. Tuikoro ku hai ki ana tama: "Kitatou ku kOhO i tikuru henua, e kOrua ka tutu tikuru rA rA ki rara."
51. "Koi au tErA ka wini i roto ti rA. Huia rA ki thiu ko ti rA."
52. "kOrua rA ku tau waka, tau waka ki Uta, thei kOrua hana ki tikuru tinana ki hene iha e ko waka tikuru rA rA ku thiu, kOrua e tE roA e kOrua."
53. MEma ka tau waka ki Uta. Ka rere aka thei kinaua ki Uta.
54. "Riuta, hani moi, hani moi, hana ko waka timau rA rA ku thiu, tamA, tE roA e kinaua."
55. KeiokO Riuta ka wou: "Korua ne hura ki ti pahi ngeiha ei A, kOrua nia tama hakataurekerek."
56. Thinana ku hene iha ki tai, tahi aka ti rA. Ti rA rA ku tamA. Kei mE ku iro Ia porO mA ko Tuikoro i roto ti rA.
57. KA 'mo aka ki Uta, ka tutu ki hongo ti hatu kharA. Tuikoro ku nheni. Ku mate.
58. WAranga tangata. Ku rawa. Ku oti.

Riuta and Tuikoro

Summary

Riuta and Tuikoro, a married couple, are fishing. The woman perversely disobeys her husband's instructions about where to scale fish. A female spirit comes out of the sea and assumes the appearance of Riuta. Thinking the spirit is his wife, Tuikoro shoves Riuta overboard and goes with the spirit to live at Torongahai.

Pregnant Riuta floats ashore; she gives birth to two boys, Manutuia and Manutoa. When they are grown, she builds them a canoe but tells them not to go to the west where the spirit lives. Of course the boys head westward.

At Torongahai they meet the spirit and their father; the father burns up the spirit in his house and goes home with the boys. Reaching home, he has the boys wrap him up in the sail and get Riuta to carry the scill. It is so heavy that she knows Tuikoro is in it. She throws it on a rock and Tuikoro dies.

Comment: Both husband and wife set the fish trap (2). A grown youth is entitled to a canoe made him by his parents (20). Another moral tale, Riuta is severely punished for disobeying instructions, but two features are unusual: Tuikoro is punished for deserting his wife, not for disobedience; the boys disobey their mother but are not punished.

A very similar version of this story was later recited by Alfred Patterson into the wire recorder.

Kenneth Emory reports that this story is found in the eastern Tuamotus but is not recorded for Hawaii or Tahiti.

1. Once there was a married couple, Riuta the woman and Tuikoro the man.
2. They took their fish traps to the lagoon to catch fish.
3. They went ashore and next day they went out again and pulled up a trap.
4. They emptied the fish into the canoe.
5. The man told the woman to scale the fish.
6. "When you wash your hands, wash them on the outrigger side of the canoe. Don't wash them on the other side."
7. Then he jumped down to the trap.
8. But the wife did not obey his instructions. She washed on the side without the outrigger.
9. A calm settled behind the canoe.
10. A female spirit rose to the surface. She climbed into the canoe.
11. She went to Riuta and tossed her into the after part of the canoe.
12. She stayed in Riuta's place at the bow.
13. Now Tuikoro came up to the surface. He saw the two women.
14. Their faces were the same.
15. The spirit said: "Here I am, Riuta, the one over there is a spirit who came up from below."
16. But Riuta said: "Here I am; she threw me here. She's staying in my place."
17. But Tuikoro shoved Riuta out of the canoe.
18. Riuta was pregnant. She floated. She landed at the island to the south called Pumatohati.

Riuta

18. Her husband and the spirit went off. They went to live on his land at Torongahai to the north.
19. Riuta, who had gone to Punatahiti, gave birth to two boys, their names were Manutuia and Manutoa.
20. The boys grew up. They became grown men so they wanted their mother to hew a canoe for them.
21. Their mother hewed out a canoe. When this was finished, she plaited a sail.
22. She sewed up the sail. It was finished.
23. The boys told her to outfit the canoe with paddles, bailer, punting pole, short lengths of three-ply cord for the masthead-to-float stay, mast, boom-stay.
24. The canoe was finished. The outfittings were finished.
25. The mother said to her two sons: "Go on and do your fishing here in the lagoon. Don't go to the northern side. There's a spirit at the northern side."
26. The boys did not obey their mother's instructions. They went to the north.
27. The spirit living in the lagoon near Torongahai was beating coconut fibre //for sennit//.
28. The boys sailed up and lowered sail.
29. They chanted a short chanting spell:
30. "We two, we two Manutuia and Manutoa,
31. "We're just fishing on our reef.
32. "Our mother Riuta has been deserted, our father is Tuikoro."
33. The spirit who was beating coconut fibre heard them chanting their spell.
34. She hurried inland to Tuikoro.
35. "Tuikoro, Tuikoro, two boys by the lagoon are chanting a short spell and are mentioning the last part of your name."
36. Tuikoro said to the spirit: "Hurry back again, call out for them to do the song again that they just did, because you didn't hear it."
37. The two did their chant again: "We two, ..."
38. The spirit hastened inland once again.
39. "Tuikoro, they say they are Manutuia and Manutoa and they are just fishing on the reef. Their mother Riuta is deserted; their father is Tuikoro."
40. Tuikoro said: "Go call them to come up."
41. The spirit hurried to the lagoon. "Come up."
42. The two boys came. They all went inland.
43. Tuikoro said to the spirit: "Go into the house."
44. The spirit went into the house.
45. Tuikoro closed the door. The spirit said: "If the house is shut, how will I get out?"
46. Tuikoro said: "It's just closed, it will be broken open."
47. Tuikoro set the house on fire and it flamed up. The spirit rushed about within the house.
48. She died. The spirit died.
49. The three of them went back down to their canoe and sailed away.

Riuta

50. Tuikoro said to his sons: "We are near your land, put the sail down.
51. "I'll wrap up inside the sail. Douse the sail so it gets wet.
52. "Land the canoe, go ashore, and one of you go to your mother and tell her to come down and carry your sail which is wet, that the two of you can't carry it."
53. The two went ashore. One of them hurried inland.
54. "Riuta, come, come, come carry our sail which is wet, it's heavy, we can't carry it."
55. Riuta scolded: "Why did you two go north? You are disobedient boys."
56. The mother went to the lagoon and picked up the sail. The sail was heavy. Then she knew Tuikoro was inside the sail.
57. She carried it ashore on her shoulders and threw it on a volcanic stone. Tuikoro grunted and died.
58. A tale of people. It's completed. It's over.

Tuitoke

Told by KiatI and Marakarita

1. Thakahai-roto ka noho rA. Tinau tama ahina. E noho i tua ngAko o Thouhou. /Ti ingO o ti thama ko HiapapAa./
2. MEma e moinA kinaua tinau tama.
3. A hai porO: "Kitaua nei e moinA kitaua thau tama nei."
4. "Thau tama e harahara tono kowa e tuku wai hokamUni ki tE hana 'ka hua kinae tAngata e hakahuaaitu.
5. "Kitaua o hakaArohoina kitaua thau tama nei."
6. Thenua ti kau nei tAngata tEra, ka tinae, e there hua tono tinae, e hAhi, ka khane ti tama.
7. Kei mEmA ka hai tinau hata i nua, ka tuku wai tinau tama porO ki tE hana 'ka hua kinae tAngata e hakahuaaitu.
8. MEma ku rahi tinau tama, ka tuku i nU.
9. Ti mA thAne, tono ingO ko Tuitek /Tuiteke/, ti Eitu, e noho i ti rangi i nU; e hutuhutu tana tuAtika.
10. ThuAtika rA ka to iha ki rara. Ka rawe i tahUhU ti hare.
11. Ka hane iha kinae ti Eitu.
12. Ka toko i tahUhU ti hare, ka mata 'tu ki roto ti hare.
13. Ka kitE Ia ti ahina, ka hana 'tu kinae, ka noho i tono pAhi.
14. Ka noho ka noho kinaua ka khiI.
15. Ka hai kinae tono roto.
16. Kei ni matua i rara tiki iroa kinaua.

Tuitelke

17. Ka hakarongo hua ki ti whuni ka to iha kinau kiri.
18. Ka homOuri: "I, thau tama i nU, ku i ai tAngata i tono pAhi.
19. Ka kahikahi tinau tama: "Hane iha!"
20. Ka heu atu ki tinau tama: "Ma i ei tAngata i tou pAhi?"
21. Kei ti thama: "UwA! Ti Eitu hua, e hene iha i ti rAngi i nua."
22. Kei thinana mo thamana: "Koe nei ne tuku ko kimaua hakamUni porO koe ka hai pErA.
23. "Ka tinae, ka tere hua tou tinae, ka hAhi.
24. "Ka khae ti thama. Kei koe tEnA ku mate hua.
25. "Kei mE rA ku hene iha. Kei koe ka haki anga kinae timau herekhai tErA e hai atu."
26. KeiokO ti ahina porO; "UwA!"
27. Ti ahina ku hana, ku kaka ki nua, ku moe i tono moenga.
28. KeiokO ti Eitu ku hene iha.
29. KeiokO ti ahina ku haki anga kinae therekhai o ono mAtua tErA ne hai anga.
30. Kei ti Eitu ku herekhai: "UwA. Koe rA ka noho, ka hakarongo i ti koe.
31. "Ku kinitia atu ki ti koe kei koe ka herekhai ki tou tamana porO ki hana ki kaka i ti niu tErA e tU i tua ngAk thenua.
32. "Ki hake tana runata etahi i thome tErA e thuki Harapori.
33. "Ki kawe iha ki okoia, ki ka mai, ki tukua i tou rae.
34. "Kei koe takahia rA tau turuturu.
35. Thohi rA tau tama rA ki to."
36. Ti Eitu rA ku hana.
37. Ti ahina rA ku noho. Ka noho ka tau ono murana.
38. Ti Eitu e henehene iha.
39. Kei ni mAtua ka herekhai ki tinau tama: "Kimaua r'e e hakahitihiti porO kimaua e hei ki kite kimaua tou roto."
40. Kei thama 'hina porO: "UwA. ME rA ti Eitu hua. KORua e hakahitihiti ro waka hua i ti mata-kowA o ti at tErA rUata.
41. "TERA ti mata-kowA o mE e hakathangai i tuku pAhi.
42. "KORua rA ara ka ro waka.
43. "Kei ti mE tErA ka tapa pei ti ira. TERA ko mE."
44. Kei ni mAtua rA ka ro waka, ro waka hua, kei mE ne tapa hua pei ti ira, ku ngara tErA ko mE ti Eitu.
45. Ti ahina rA ka noho rA; ka tae ki tono mata-kowA e hanau ai, ka mhae.
46. Ka hai ki tono tamana: "Hana haki eiha tau runata etahi i ti niu tErA e tU ki //i?// tua ngAk thenua.
47. "Thome tErA ethuki Harapori, tErA e haki tau runat.
48. "Kawe iha, okoia, ka mai rA."
49. Thamana ku hana, ku hake ti runata, ku oko, ku kae mai, ku wanga ki ti ahina.

Tuiteke

50. Ti ahina ku kae mai, ku tuku ki tono rae. Ka takahi tana turuturu.
51. Ka thohi tana tama ki to. Hu ti thama rA ku to.
52. Ni mAtua o mA ku ro waka penepene ti tama.
53. Thenua rA ka rongu porO: "Ti ahina rA ku hanau, kei mOuri, tiki mate, ti thama r'e mOuri, ti thinana r'e mOuri!"
54. Ti ariki ti henua ka rongu: "Hura ka mai ti thama ni aku, ka putu anga hua ki te Ia."
55. Ka rahaia thakahitinana, ka tuku i ti Hare ROro.
56. NiA kau o ti ariki rA ka ro moi katO ki ti tama, ka penepene.
57. Ka phO ti mE.
58. Ti thama na ka tangitangi, tE kHI, tangitangi hua, tangitangi hua.
59. Ka hakatau i hongo ti kau arA.
60. KE tE kHI. TAngata ka rE aka hua: "Wanga ti thama mA ki ono nua.
61. "Ka mate rA i ono nua."
62. Ti kau arA ka wanga ti thama ki hongo tono tinana.
63. Kei mE ka tAhi mai, ka hai tana puku-mE hakaopotopoto:
64. "E nha na ko hei aku tama, Tuiteke no HiapapAata,
65. "E tapa hiri atu pei ti Aha e toro i moana.
66. "E hau toka ka re nga wa, me te ira /mate iha/, ka moe, ka moe."
67. Ti thama ku kHI.
68. KeiokO niA 'hina ka hercherekhai e roko: "KOtou e rongono e kOtou i ti mA mE tErA noko hai.
69. "E hai porO tana mA ti thama hua ni kinana no Tuiteke."
70. Kei ti ariki e hai tana 'ha e thoro wanga hua ki te Ia.
71. Ti arika rA ka rongu.
72. Ka hai i tana koro-henua: "KOtou taiA, takitahi mai ni mata-haura ki mEma nei, ni ariki ahina tokorua.
73. "E tahu ai tinau imu e tao thakahitinana nei."
74. Kei ti kau arA e ho waka tono rUata takitahi mai ni moto-homa.
75. Ka mai hakaape i pitsi i tua Herou i pAhi ti Hatu Tamana.
76. NiA 'hina ariki tokorua ku ro moi, ku tahu ti imu.
77. Thakahitinana rA ku raha mai, ku tuku i pAhi ti imu.
78. Ti imu tErA ne tahu, tono huiahi ku hana rO, ku tU hakanata-reke-reke rO ki ti rAngi i nU, ki Tuiteke tErA i ti rAngi i nU.
79. KeiokO Tuiteke ku kake atu ki ti uru ti huiahi, ku hene iha ki rara.

Tuiteke

80. Ne hOhO rA ko Ia ki rara: "Waea hua ti huiahi, heia mo ngeiha, ngAk, tua mo tai."
 81. HanA 'tu hua ki tana hakahitinana rA, ka tAhi aka, purupuruina mai i tono woroworo.
 82. Ku hana ki nua, ti huiahi ku hanA 'ka nomUri.
 83. Marama hua, ti huiahi ku makarE.
 84. MatA 'tu hua ki thakahitinana ku tE ikoro.
 85. Ku harahara harahara ku hakarE.
 86. TErA hua. Ku wAranga tangata hau.

who flashed
lightning,

Summary

To give birth, women were cut open: the child lived but the mother died. A couple loved their daughter and to prevent her from marrying, kept her hidden on a platform under the roof. A spirit in the sky, Tuiteke, dropped his hoop, and it fell on to the girl. He came down after the hoop and slept with the girl. The spirit told her how to give birth by placing a certain coconut on her forehead. She gave birth and lived. The chief ordered the mother and child put in the Long House. When he learned that the father was Tuiteke he ordered the mother and child to be baked in the oven. A column of smoke rose to heaven. The spirit came down and putting his arms about his wife and child, took them up to heaven.

Comment: Tuiteke is the only good spirit encountered in the legends. Caesarean operations always fatal to the mother occur in a Marquesan legend also.

1. Once there was a married couple. They had a daughter. They lived on the sea side of the eastern end of Thouhou Island. /The name of the child was Hiapapata./
2. The couple greatly loved their child.
3. They said: "We love our child very much.
4. "Let's find a place to put her in hiding so that people won't come to do her harm.
5. "We must have mercy on our daughter."
6. In the country of these people, when a pregnancy occurred, they just cut the stomach, slit it open and took out the child.
7. The couple made a platform under the roof and put their daughter there so that people would not come to her to do harm.
8. They put their daughter up there.
9. A man living up in the sky, a spirit named Tuiteke, was rolling a hoop.
10. The hoop fell down and caught on the ridgepole of the house.
11. The spirit came down after it.
12. He lit on the ridgepole of the house, and looked inside the house.
13. Seeing the woman, he went in to her and stayed beside her.
14. He stayed on and they slept together.

Tuiteke

15. He made her his wife.
16. But the parents beneath did not yet know of the two of them.
17. They felt the drops falling down from the skin of the couple.
18. They were astonished: "Oh, our daughter up above, someone is with her!"
19. They called to their daughter: "Come down!"
20. They asked her: "Is someone with you?"
21. The daughter: "Yes, just a spirit, he came down from the sky above."
22. The father and mother: "We kept you hidden so you wouldn't do like that.
23. "If you become pregnant, they'll cut your stomach and slit it.
24. "They'll take out the child and you'll die.
25. "When he comes down, I'll tell him what we've just told you."
26. The woman: "Yes."
27. The woman climbed up and slept on her mat.
28. Then the spirit came down.
29. The woman told him what her parents had said.
30. The spirit: "All right. You stay here, see how you feel.
31. "If you feel pain, tell your father to go climb that coconut tree standing on the ocean side at the eastern end of the land.
32. "Let him break off a drinking nut by the sheath pointing //literally 'hitting'// at Harapori star.
33. "Have him bring it down, husk it, bring it here and put it on your forehead.
34. "Then you kick a post.
35. "Push the child so it will fall out."
36. The spirit left.
37. The woman waited. She waited until her months had come.
38. The spirit came down frequently.
39. The parents said to their daughter: "We are disappointed; we want you to arrange for us to meet your husband."
40. The girl: "All right. He's only a spirit. If you really want to, go to the place of the dawn light.
41. "It's there that he leaves me.
42. "Go there when you wake.
43. "He flashes like lightning. He is the lightning."
44. The parents went up, up they went, and he did flash like the lightning, but the spirit had disappeared.
45. The woman waited; the time for giving birth drew near and she was in pain.
46. She said to her father: "Go pluck a drinking nut from that palm there standing at the eastern ocean side.
47. "The sheath points at Harapori star, break the nut there.
48. Bring it down, husk it, and bring it here."
49. The father plucked the nut, husked it, brought it and gave it to the woman.

Tuiteke

50. The woman took it and put it on her forehead.
51. She pushed her child so it fell. //?// the child fell.
52. Her parents came and cared for the child.
53. The land heard and said: "This woman has given birth, yet lives, she is not yet dead, the child lives, the mother lives!"
54. The chief of the land heard: "Go and fetch the child for me and I will feed him."
55. The mother and child were brought and put into the Long House //by the temple at Thouhou//.
56. All the people of the chief came to the child and cared for it.
57. They patted it.
58. The child cried, did not sleep, just cried, cried.
59. They passed it from one to another. //I am not sure about this translation for hakatau.//
60. But it did not sleep. The people said: "Send the child up there "
61. "It will die up there."
62. The people then gave the child to its mother.
63. She took it and chanted a very short spell:
64. "What do you do my children, Tuiteke and Hiapapata,
65. "Lightning flashes like what coming on the open sea.
66. " .. /?/ stop, sleep, sleep."
67. The child slept.
68. Then the women chatted a very great lot: "You hear what she's said.
69. "She says the child is hers by Tuiteke."
70. The chief did magic //?// coming to him.
71. The chief had heard.
72. He said to his people: "Tomorrow all of you bring firewood to the two priestesses here.
73. "Set fire to the oven and bake this mother and child."
74. Next morning all the people brought firewood.
75. They brought the fuel and piled it up at the place behind the hareu temple beside the Big Stone.
76. Two priestesses came and set fire to the oven.
77. Mother and child were taken and put into the side of the oven.
78. The oven burned and its smoke went tapering far upwards to the heavens, to Tuiteke up there in the heavens above.
79. Tuiteke climbed to the beginning of the smoke and came down it.
80. When he was almost down: "Scatter, smoke, upwards, downwards, to the ocean and lagoon."
81. He went straight to his wife and child, took them up and embraced them against his chest.
82. They went up, and the smoke went up after them.
83. It was light and the smoke was gone.
84. They looked for the mother and child but they were not there.
85. They hunted, hunted, but they were not there.
86. That's all. The people have told a story.

Ti thupe

Told by Marakarita

1. Ti mA thAne ku noho rA. Ti ingO hakarE.
2. E noho i Pukutea /ngeiha Thouhou/. Ka hane iha rA. Ka kaukau i tua ti pae.
3. Ka tU waka ki Uta. Ka taritari.
4. KeiokO ti thupe ka mhatahata ki mE. Ka tinae. Ka hanau tamA 'hina.
5. Ka matua. Ka hane iha ka mhata thuihu po.
6. KeiokO thAne ka mhata ki ti ahina, ka hihai kinae. Ka tuturi a mE. Ka khumi.
7. KeiokO ti ahina: "Au e khumi ei A, au ti thama i ti thupe."
8. KeiokO thAne porO: "Thiri-khai!"
9. KeiokO ti ahina porO: "E tonu."
10. Ka ro waka /kinaua/ ki tinau hare, ti hare o tAne. Ka hai tinau hakahai-roto.
11. Ka tinae. Ka hanau. Thinana o ti ahina ti thupe ka ko wake ana toume e incina ti thama.
12. KeiokO thAne ka mhata ki ti tupe e hai tana ahi e incina ti thama.
13. KeiokO thAne ka mhata ki thupe tEra e moe i pAhi ti ahi. Ka haka-mawa.
14. KeiokO thupe ku hana ku rere; ku khI i tono hare.
15. ThAne ka ho waka rUata, ka hana ki taha.
16. KeiokO ti ahina ka hana eiha ki tono tinana: "Ti tupe, ti tupe, hana 'ke e noho i tau tama. Au e hana e kae aku wai ki WErua. Ka hani moi rA."
17. KeiokO ti thupe ka hana 'ka.
18. KeiokO ti ahina ku hana. Ti thupe ku noho i tana tama.
19. Ku upeupe tana tama. ThAne rA ka hana 'ka i tai. Ka mhata ki ti thupe e moe i rara ti thama.
20. Ka hakanawa. Ku mate.
21. KeiokO thinana ka hani moi WErua.
22. KeiokO thane: "Koe ne hana ki WErua ke tau tama r'e noho ei ai?"
23. Ahina: "Kei tehE a mE?"
24. ThAne: "I he! MA ti thupe hua noko moe rara ti thama. Ku tAriki ko au. Ku mate."
25. KeiokO ti ahina ku tangitangi hua: "Ee. Au kuhai atu ki ti koe porO tuku tinana rA ko tupe."
26. KeiokO ti ahina ku tangitangi hua, a kae tono tinana, ka penepene, ka tanu.
27. Ku rawa.

The crab

Summary

A crab watches a man bathe and then gives birth to a girl. The girl grows up, and the man takes her as his wife. She has a child by him. When she goes on an errand to Werua she calls her crab mother to

The crab

watch the child. The husband comes in, sees the crab and kills it. The woman wept and carefully buried the crab.

Comment: Marakarita was Kiati's bosom friend and attended all our sessions and occasionally supplied or confirmed details. She was eager to tell this story. She did not have Kiati's narrative skill, but the tale has some interesting details: the grabbing of a bride after night dancing (6), the devotion of the crab to its grandchild and of the woman to its crab mother.

1. There was once a man. He had no name.
2. He lived at Pukutea /western Thouhou/. He came down and bathed behind the wall.
3. He looked up inland and waited.
4. A crab watched him. It was pregnant and gave birth to a girl.
5. The girl grew up. She came down to watch the night dances.
6. The man saw this woman and desired her. He chased her and caught her.
7. The woman said: "Don't take me, I'm the daughter of a crab."
8. But the man said: "Lier!"
9. Woman: "It's true!"
10. The two went to their house, the man's house. They were married.
11. The wife became pregnant and gave birth. The crab mother of the wife brought up coconut sheaths to give light for the child.
12. The man saw the crab making a fire to light the child.
13. Then the man saw the crab lying beside the fire. He struck it.
14. The crab ran away; it slept in its house.
15. The man woke up in the morning and went outside the reef.
16. The woman came down to her mother and said: "Crab, crab, come up and be with your daughter. I'm going to carry water containers to Werua. I'll be right back."
17. The crab came.
18. The woman left. The crab stayed with the child.
19. She swung the child in a hammock. The man came in from the lagoon. He saw the crab lying below the child.
20. He struck it. It died.
21. The mother came from Werua.
22. The man: "You went to Werua and who stayed with your child?"
23. The woman: "Where is she?"
24. The man: "Where! A crab was lying beside the child. I struck it. It died."
25. The woman cried: "Ee. I told you that my mother was a crab."
26. The woman kept crying, she took her mother carefully and buried her.
27. It's finished.

Told by Ropokiatu

1. Thane e noho i Heik /Heika/.
2. E hāngai tana u i Tharae.
3. E toko i ti ngutu ti pongO, ka hai tana tangi-khai:
4. "Ti u, ti u, torotoro mai, TahitarE, TahitarE."
5. Ti u ka thoro mai kei mE ka wanga ni mea-kai.
6. Ti u rA ka miami.
7. Ku miami, ku rawa, ku hana ki roto tono pongO, ku khI.
8. Thuai tangata ku hani moi, ka hai reperA tana tangi-khai a mE imU:
9. "Ti u, ti u ..."
10. Ka khumi, ka hana ma tanu u rA hongo ti ara rAtua wErua.
11. Ti wae turI o ti u ku to.
12. Ti wae matua ku to reperA thahangeiha wErua.
13. Ka hana ki Parakahi.
14. Ka kaka ki thomo ti pinu, ka tU i thomo ti pinu, ka hutu thatahata ti u ki taha.
15. KeiokO thangata noko hAhāngai tana u, thamana o ti u, ka hana, ka toko i ti ngutu o ti pongO, ka hai tana tangi-khai: "Ti u"
16. KeiokO ti u, hakarE thoro mai.
17. KeiokO mE, ka irO Ia porO tana u rA ku kaiA ko thangata.
18. Ka hanA 'ka i ti ara o thangata tErA e kaiA tana u.
19. Ka kitA ti wae turI o ti u.
20. Ka hana reperA, ka kitA ti wae matua o ti u.
21. Ka hana reperA i ti aro o ma ki Parakahi.
22. Ka kitA thatahata i thomo ti pinu, ka mhata ki thangata i thomo ti pinu.
23. KeiokO mE ka hana, ka harehara tana thu kima.
24. Ka kitA, ka kapa 'ka, ka here ti pinu.
25. Kei thangata tErA i thomo ti pinu ka tangi, ka kahikahi ono mAtua:
26. "Pingireu, Mangareu, mahO ti ika rikiriki patapata, haiA e kOrua ro moi, au ka oti e!"
27. KeiokO ni mAtua o rA ka hakarongo ti rE o tinou tama, ka ro moi.
28. Ka toko waka ki Parakahi i ti aro o ti rE o tinou tama e wa.
29. Ka tau waka, keiokO ti pinu ra ka hinga iha ki hongo ti waka.
30. KeiokO mE ka kaka ki hongo ti waka.
31. Ka hura kinAtou ki wErU.
32. TErA hau, ku rawa, wAranga tangata hua.

The coconut crab

Summary

A man ran off with a pet coconut crab which had been trained to come out of its hole when called. The thief ran from Thouhou to Parakahi Island, losing the crab's claws in his flight. He climbed a pandanus

The coconut crab, by Ropokiatsu

tree and threw down the crab's chest. Tahitare, the real owner, missed his pet and followed the thief's trail. He cut down the pandanus tree with a tridacna shell. The thief, however, called his parents who came to the rescue by canoe. The tree fell on to the canoe. The thief got into the canoe and they all escaped.

Comment: This is the first legend taken down, only 15 days after arriving on Kapingamarangi, and I had considerable difficulties. Ropokiatsu is a younger sister of Kiati. This is probably one of the best known of all stories, and small boys recite it with great gusto. "Ti u, ti u, torotoro mai" is a favorite ditty.

1. A man lived at Heika /a place to the north of Thouhou Islet and on the ocean side/.
2. He fed his coconut crab at Tharae /on the south end of Werua Islet/.
3. He would crouch at the mouth of the hole and sing a chant:
4. "Crab, crab, crawl out, Tahitare, Tahitare /his name/."
5. The crab would crawl out and he would give it food.
6. The crab would eat.
7. He would eat until it was finished and then go into his hole and sleep.
8. Another man came and also gave the chant of the man before:
9. "Crab, crab ..."
10. The crab crawled forth.
11. He grabbed it and took it along the path on the seaward side of Werua.
12. The small claw of the crab fell off.
13. The large claw fell also on the north shore of Werua.
14. He went to Parakahi /islet north of Werua/.
15. He climbed up to the top of a pandanus tree, stood up on the top of the pandanus and tossed away the chest of the crab.
16. Meanwhile the man who had fed the crab, the father of the crab, crouched at the mouth of the hole, and gave his spell: "Crab, ..."
17. But the crab did not crawl out.
18. Then the man knew that someone had stolen his crab.
19. He went up on the trail of the man who had stolen his crab.
20. He found the small claw of the crab.
21. Going on, he found the big claw of the crab.
22. He continued on the trail to Parakahi.
23. He found the chest by the top of the pandanus and saw the man on the top of the pandanus.
24. He went to look for a tridacna shell.
25. He found one, carried it and cut the pandanus.
26. The man in the crest of the pandanus cried and called his parents: "Pingireu, Mangareu, disregard small fish and big fish, come or I'll be finished!" /Pingireu and Mangareu were the names of his parents./

The coconut crab, by Ropokiatu

27. His parents heard their son's voice and came.
28. They poled up to Parakahi on the trail of the resounding voice of their son.
29. As they arrived the pandanus tree fell down across the canoe.
30. The man climbed into the canoe.
31. They all went to Werua.
32. That's all, it's finished, just a tale of people.

Ti u

Told by Teiwiti

1. Ti lakahai-roto ku kite ti u i Paowere.
2. ThAne e hai porO, "Ti u e khumi, e tunu, e kai."
3. KeioKō ti ahina hai porO, "TEai, ti u rā turī. E hāngai ki tamana, ka kai rā."
4. KeioKō meamā ka tuku ti u, ka hāngai, porO ki tamana, ka kai rā.
5. MEmā rā ka hura ki WErua ka mai nia puraka e hāngai ti u.
6. Ka roko nia rāngi hāngai ai ti u.
7. KeioKō thamakiki tāne ka hakarongo ki mEmā e hāngai ti u.
8. Thamakiki tāne ka hana ki ti u o mEmā, ka tariki ki mate.
9. Meamā tē iroa kinaua porO ti u ku mate.
10. Kei ti ahina e hai porO: "Ti u rā ku matua, ku tamana, ka mai, e kai."
11. KeioKō thamakiki tāne ku hakarongo ki mEmā.
12. KeioKō thamakiki tāne ku noho i roto ti pongO, i ti hare o ti u e hāngai ko mEmā.
13. TE iroa kinaua porO ti mā thangato.
14. KeioKō meamā ku herekhai:
15. "E hau nia rama erua."
16. KeioKō thamakiki hana ka hai ana ipu erua ma nia wai i ono roto.
17. KeioKō meamā ku hai nia rama ki toru.
18. KeioKō thamakiki tē iroa ia nia rama eteru.
19. KeioKō thamakiki ku hana ki ti hare o ti u.
20. MEmā ne ro moi i ono mUri, ku ro moi ki ti hare o ti u.
21. Ka tutu ti rama, ka wanga ki roto ti pongO o ti u.
22. KeioKō thamakiki ka tāhi mai ti ipu wai, ka hui ti rama.
23. Ti rama rā ku nhate.
24. KeioKō mEmā ka tutu repērā ti rama ikoro, ka wanga repērā i roto ti hare o ti u.
25. KeioKō thamakiki ka hui repērā nia wai.
26. Ti rama rā ku nhate.
27. KeioKō thamakiki ku thenthen porO nia rama ma ku oti.
28. KE meamā ku tutu ti rama ikoro.

Ti u by Teiwiti

29. KeiokO thamakiki ku matakū i poro nia wai ae e hui ai ti rama tErA ka tutu ko mEmA.
30. Thamakiki ku uru mai ki taha.
31. Ku kiteE poro thamakiki tAne huaaitu. Ku were tono kiri, ma tono ngAhuru ti ripoko, ma ono hihi-mata.
32. TErA hua. WAranga tangata hau.

The coconut crab

By David

Summary

A couple at Thouhou were fattening a coconut crab to eat it. A boy killed the crab secretly and substituted for it in the hole. He overheard the couple say they would get two coconut-leaf torches to smoke the crab out. The boy got two water containers with water. The couple, however, brought three torches. The boy doused the first two with his water, but when the third torch was thrust in he ran out in fear and his skin, hair, and eyebrows were singed.

Comment: King David told us this amusing tale after hearing that Ropokiatu had told us the previous crab story. David's position demanded, apparently, that no one outdo him in any form of endeavor.

1. A married couple saw a coconut crab at Paewere /east Thouhou/.
2. The man said: "Let's grab the crab and cook and eat him."
3. The woman said: "No. The crab's too small. Let's feed it until it's big and then eat it."
4. So they left the crab, fed it so it would be big and they would eat it then.
5. They went to Werua to get some puraka taro to feed the crab.//There is no taro at Thouhou today; people go to the large patches at Werua.//
6. They fed the crab for many days.
7. A boy heard that the two were feeding a crab.
8. The boy went to their crab and killed it.
9. The couple didn't know that the crab was dead.
10. The woman said: "The crab is full grown, it's big, bring it here and we'll eat it."
11. The boy heard them.
12. Now the boy was staying in the hole, in the crab's nest in order to be fed by the couple.
13. The couple didn't know that there was a human there.
14. So the two said:
15. "Let's tie two coconut-leaf torches."
16. So the boy went and made two cups with water in them.
17. But the couple made three torches.
18. Now the boy didn't know there were three torches.
19. The boy went to the crab's nest.
20. The couple came up after him, came up to the crab's nest.
21. They lit the torches and put them into the crab's hole.

The coconut crab
By David

22. The boy took the cup of water and doused the torch.
23. The torch went out.
24. The couple then set fire also to the other torch, and put it too into the crab's nest.
25. The boy doused it also with water.
26. The torch went out.
27. The boy was happy because the torches were gone.
28. But the two lit another torch.
29. The boy was afraid because there was no water to douse the other torch the two were lighting.
30. The boy came outside.
31. They saw the bad boy. His skin, the hair of his head, and his eye-brows were burned.
32. That's all. Just a tale told by people.

PAhitahi

Told by David

1. ThAne ko PAhitahi. E hai ana tutUri ika rAtua motu.
2. Ti mA i tua thangAk ku maungutungutu.
3. KeiokO mE ka hana rAtua ki thangaiha.
4. MA i tua thangaiha e pure ko ni ahina tokorua. MEMA ka mhata ki mE.
5. MEMA ku hakawerewere. Ka ro waka ki mE pErE tariki e kai.
6. KeiokO thAne ku ihopo ki nU ni ahina ku noho pErE khumi a mE.
7. KeiokO ti ahina etahi: "ME mAMa!"
8. MEMA ka hai taiA e tA nau tara, e thuki thokOt. KeiokO e ka waka e tuku i tua i hongo ti hatu, pErE e kai ko mE ki mArU ki tAmaha e tE mE tono ihopo.
9. KeiokO MEMA ka thuki tinau hokOt, ka waka ka tuku i hongo ti hatu.
10. KeiokO mE ka hani moi rA tuku i hongo ti hatu. //Something omitted? //
11. KeiokO mE ka hani moi ka kai.
12. KeiokO ni ahina ka hai: "Ka hura ki tua; mE ku mArU. Ku tAmaha. TE mE tono ihopo."
13. MEMA ka ro waka. KeiokO mE ka mata ki MEMA ne ro waka. KeiokO mE ka hopo ki nU me tama hokOt. // Cf. ka hopo and ku ihopo, 6//
14. Ka to i tua WErua. KeiokO MEMA ka hakawerewere.
15. KeiokO ti ahina etahi ku hui: "ThokOt e turI. TaiA thokOt e hai ki tamanaie ki tAmaha thAne."
16. TaiA ka hui repera thokOt, ka hai ki tamana.
17. Ka ka waka, ka tuku i hongo ti hatu. KeiokO mE ka hani repera ka kai thokOt.
18. KeiokO MEMA ka ro waka repera pErE e khumi a mE porO mE ku tAmaha. ThokOt tErA ku tamanaie.
19. MEMA ka ro waka ki thAne, kei thAne ka hopo repera ki nU. Ka to i WEru.
20. Ni ahina tokorU ku kono kE hawerewere porO nau tara ku woti pErE e hangai a mE ki tAmaha.

PAhitahi

21. KeiokO mEmA ku noho, nau tara rA ku woti.
22. PAhitahi ka herekhai ki tono roto i thenua nei: "Ni ahina tokorua i Turuwaimu e korokoro au pErE tAriki.
23. "Au e hana hEpaki i ni ahina i Turuwaimu. Koe ka noho ka mata 'tu ki Turuwaimu.
24. "MA ti ahi etahi ku pu, kei au rA ku mate. MA ni ahi eroko, KeiokO ni ahina ku mate, tAriki ko au."
25. KeiokO PAhitahi ka hana. Ka moe i roto ti mata-pua a mEmA a kaukau ai.
26. KeiokO ni ahina tokorua ka ro waka e kaukau i tinau mata-pua.
27. KeiokO thAne ku hai Ia pei ti piripiri.
28. KeiokO mEmA ka mhata ki ti piripiri. Ku thenthen. "I, thau piri-piri!"
29. Thangata etahi: "TAriki ki mate!"
30. Ti hoa mA: "TEai, hakeE tAriki. E kae hua hakaOuri ki thau hare. Ka tE hari ono wai."
31. KeiokO mEmA ka ka waka i ti heke porO ki hei ti imu e tA.
32. MEEmA ka herekhai ki ti heke: "TANAimu, ku kA, tArikitia ti piri-piri.
33. "Mia toto o ti piripiri wanga ki roto o ni ipu erua, tukua ki roto ti hare i nua."
34. KeiokO ti heke rA ka hani moi mo tana tukituki pErE tAriki ti piri-piri.
35. KeiokO PAhitahi ka khumi thukituki ti heke, tAriki ti heke.
36. KeiokO ti heke ka hina ki rara, ka moe, ku mate.
37. KeiokO PAhitahi ka hakahau ana ipu erua i nia toto i ti Uhi o ti heke.
38. KeiokO PAhitahi ka na nia ipu erua ki nu.
39. KeiokO mE ka kaka ki nU o ti hare mo tana tukituki.
40. KeiokO ni ahina tokorua ku rawa ti kaukau, ka ro waka ki tinau hare.
41. Ka mhata ki ti heke tErA ku moe i rara. Ka wou: "Ti heke ne moe pErE i Aha? Ti heke hAtokoreke e hakaO!"
42. Ti ahina etahi: "Hana hira nia ipu erua pE ku na ki nu."
43. KeiokO ti ahina etahi ka hana 'ka ka mhata. Ku kite Ia nia ipu erua. Ka kawe iha, ka tuwha i kinaua tokorua. Ku takitahi ti ipu i kinaua.
44. Ka inu ni ipu. Ku inu ku rawa ti inu.
45. KeiokO etahi tangata: "Au ku kono kE. Thau mA ni Aha rA ne inu nia moe hakeE. Kitaua nei ka hai thau maki. Au ku mauwA."
46. KeiokO thei tangata ka hai: "Kawe iha tau matU ki roto ti hare mea-hai-maki."
47. KeiokO thangata rA ka hana pErE ka mai tana matU.
48. KeiokO PAhitahi e noho i pahi e ni matU mo tana tukituki. KeiokO mE ka tAriki ti ihu o ti ahina.
49. Ti ahina ka hina ki rara, ka moe, ku mate.

Pahitahi

50. KeiokO ti ahina etahi ikoro: "Koe hanA 'tu hua e hai au tAkara ikono."
51. Ti hO mA ka ka mai reperA tana matU. KeiokO mE ka tAriki reperA. Ku mate.
52. KeiokO mA ka hai ana ahi ki roko ki mhata mai tono roto.
53. KeiokO ti roto o mA ku irO kinau khai ne hai rUata.
54. HanA 'tu ka noho kinaua ki Turuwaimu.
55. TErA hua. Ku motu. TErA hua taku puka wAranga etahi ne rongo.

Summary

Two old women tried to catch Pahitahi in order to eat him, but he jumped out of their reach. The women baited him with taro pudding, thinking this would make him too heavy to jump. But he jumped anyway and landed in Werua. This happened twice and their taro was gone. Then Pahitahi went to their bathing pool and became an octopus. The women caught the octopus and gave it to their servant to kill, with instructions to put the blood into two containers. The octopus killed the servant with a pounder and filled the containers with the servant's blood. The women thought the servant was asleep and drank the blood. They became sick. One went to the house to get a drinking nut for medicine. Pahitahi clubbed her to death. When the other came he clubbed her. He then made a signal of many fires to his wife in token of his victory, and she came over to live with him at Turuwaimu.

1. Once there was a man named Pahitahi. He seined fish along the ocean side of the small islets.
 2. On the upper ocean side he had only a few fish.
 3. Then he went to the lower ocean side.
 4. But two women owned the lower ocean side. They saw him.
 5. They were angry. They went after him to strike and eat him.
 6. But the man jumped over these women who were waiting to grab him.
 7. One woman said: "How light he is!"
 8. Next day the two of them baked some taro to pound into taro pudding.
- They took the pudding and left it on the coral on the ocean side, so that the man would eat of it until he was full and heavy and unable to jump.
9. They pounded their pudding, and took it and left it on the coral stones.
 10. The man came to where it had been left on the stones.
 11. He came and ate of it.
 12. The women said: "He's come over to the ocean side; he's full. He's heavy. He can't jump."
 13. The two came up. The man saw them coming and jumped up with his pudding.
 14. He came down on the ocean side of Werua. The women were angry.

Pahitahi

15. One of the women said: "The taro pudding was too small. Tomorrow let's make a very great lot so the man will be heavy."
16. Next day they made more pudding, a very great deal.
17. They left it on the coral stones. The man came again and ate the pudding.
18. The two went again to grab him, thinking he would be heavy. The pudding had been so very very big.
19. The two approached the man, but he jumped again and fell down in Werua.
20. The two women were perplexed and angry because their taro was finished with feeding the man to make him heavy.
21. The two sat there, their taro finished.
22. Pahitahi said to his wife in this land /Thouhou/: "Two women at Turuwaimu are spying on me in order to kill me."
23. "I'm going to fight these women at Turuwaimu. You stay and watch Turuwaimu."
24. "If one fire smokes, then I will have died. But if there are many fires, then the women are dead and I have conquered."
25. Pahitahi then left. He lay down in the bathing pool of the two women.
26. The two women came to bathe in their pool.
27. The man turned himself into an octopus.
28. The women saw the octopus. They were pleased. "Oh, an octopus for us!"
29. One said: "Let's kill it!"
30. Her friend: "No, let's not hit it. Let's take it alive to our house. Don't shed its water /blood/."
31. Then the women took it to their servant so he would make an oven and roast the octopus.
32. The two said to the servant: "Make the oven and when it burns, kill the octopus."
33. "Put the blood of the octopus into two coconut containers and put them inside the top of the house."
34. The servant came with his pounder to strike the octopus.
35. But Pahitahi grabbed the servant's pounder and hit the servant.
36. The servant fell down, lay prostrate, and died.
37. Pahitahi filled the two containers with blood from the nose of the servant.
38. Pahitahi then put the two containers by the roof.
39. He then climbed on top of the house with his pounder.
40. When the women had finished bathing, they returned to their house.
41. They saw the servant lying prostrate. They scolded. "What's the servant lying down for? Mischievous and lazy servant!"
42. The one woman: "Go see if he hung up the two containers."

Pahitahi

43. One of the women went up to see. She saw the two containers. She took them down, and they divided them. Each took a container.
44. They drank from the containers. They drank them all up.
45. The one woman: "I feel peculiar. What have we been drinking, something odd. We'll be sick. I'm nauseated //? //"
46. The other: "Take that drinking nut inside the house for medicine."
47. She went to get herself a drinking nut.
48. Pahitahi was staying beside the drinking nuts with his pounder. He struck the woman on the nose.
49. The woman fell, lay prostrate, died.
50. Then the other woman said: "You're just playing around up there."
51. The woman's friend then also went to get a nut. The man hit her also. She died.
52. Then the man built many fires so his wife would see.
53. His wife knew what they had said in the morning.
54. She went up and the two stayed at Turuwaimu.
55. That's all. It's finished. That's all the single bit of story I've heard.

Tokiaratou

Told by Heniki and Tioripi

1. Ti ariki ka noho rā i ngātai, ti Hare Rorō.
2. Ka hakaupu tana koro-henua e harahara ti roto tana tamā 'hina. Tono ingo ko Tokiaratou.
3. Keiokō ti koro-henua ku takapuri i Taharoto.
4. Keiokō ti Eitu, tono ingo ko Karuhe, ku hani moi, e noho i roto ti wa-taratara.
5. Keiokō ti ariki ka rē ki tana tamā 'hina poro ki harahara tono roto ki ti kau arā ku takapuri.
6. Keiokō thama 'hina ka hana, ka matamata, ka kita Karū, poro tērā tono roto.
7. Keiokō ti kau tokoroko ka hai poro: "MA ti Eitu!"
8. Kei thama 'hina ka raha 'ka tono roto ki ti ariki.
9. Keiokō Karuhe ka herekhai ki tono roto poro ki herekhai ki tono tamana poro "hitaua e hura ki Torongahai pērē penepen thau korō."
10. Kei meama ka toko ratai o Wērū.
11. Keiokō ni tātāt ka woroworo ki meama poro:
12. "Tokiaratou, to ki rara Karuhe e kai-tangata."

Tokiaratou

13. Kei kinaua ka toko reper^A ki Nongeiha.
14. Keiok^O thangata ka woro reper^A, ka hai por^O: "Tokiaratou, to ki rara Karuhe e kai-tangata."
15. Keiok^O ti ahina ka hai ki Karuhe por^O: "Ma ti kau e woroworo iha i Ut, por^O au ki to ki rara koe kai-tangata!"
16. Keiok^O Kar^U ka hai ki m^E por^O: "Thiri-kahi hua ni ti kau ar^A, ko ti kau ar^A hua e menene mai kitaua."
17. Kau tau r^A i Torongahai. Ka ro waka ki tua.
18. Keiok^O ka th^U i hongo thotepinu, Karuhe ka hai tana tangi-khai:
19. "Tani puni, tani ara, thetepin mah^A, thetepinu mah^A."
20. Keiok^O thetepin r^A ku mah^A.
21. Keiok^O Karuhe ka hai ki tono roto ki hana, ki kh^I i ti moenga.
"Au e hana ki nua, ka hane iha r^A."
22. Keiok^O m^E ka hana ki n^U.
23. Keiok^O ni mokopuna o Karuhe ka herekhai ki ti ahina:
24. "Koe noho por^O A? ME t^Er^A ku hana ki n^U. Ku hau tana niha manga-r^U, e kawe iha e t^Ariki ei koe.
25. "Hani moi, hana, kae tau m^E i tou rima, thei m^E e angatonu mo to ara.
26. "Tauraki^{na} kinae ki mata iha a m^E por^O ti m^A koe."
27. Keiok^O m^E ka kae tana p^Ahi kahara, kae angatonu mo ti kapa rakau, ka tauraki kinae ti p^Ahi kahara.
28. Keiok^O Karuhe ka hana iha, ka mhata ki tono roto, ku t^E ikoro.
29. Ka hana reper^A ki n^U, ka mhata iha reper^A i nua ki ti p^Ahi kahara e reperi^e i tua o Turuwaimu.
30. Keiok^O Karuhe ka hanga tono ngutu ki taha r^O, ka rere iha, ka haka-puku tana p^Ahi kahara ke thei kapa rakau. Ka mate.
31. WAranga tangata hau.

Summary

The priest at Thouhou asked his daughter to choose a husband from the assembled populace. Against everyone's advice, she chose a spirit, Karuhe. They went to live at Torongahai. Karuhe went on to the roof, but his guards told Tokiaratou that he would kill her, and told her to wrap a mat on a tree buttress. Karuhe flew down, swallowed the mat, and died.

Comment: Spirits could make people fall in love with them. The death of the spirit is similar to Timutoko's death. Heniki and Tioripi, who told this story, were a very old couple. The man Tioripi was reputed to be the best informed, but he had few teeth and a voice defect. He was the hardest person to understand on the island. His wife, mother of the school teacher and the Werua preacher, repeated what he said and was most anxious to do all she could for us.

1. The priest lived near the lagoon at the Long House /at Thouhou/.
2. He summoned his people in order to find a husband for his daughter. Her name was Tokiaratou.

Tokiaratou

3. The people assembled at Taharoto /a sacred place/.
4. A spirit, his name being Karuhe, came and stopped in the spider-lily patch.
5. The priest told his daughter to choose a husband from among the assembled people.
6. The girl began to look; she found Karuhe and said he would be her husband.
7. But the crowd said: "He's a spirit!"
8. But the girl took her husband to the priest.
9. Karuhe told his wife to tell her father that "we are going to Torongahai to care for our property."
10. The two then poled a canoe in the lagoon off Werua.
11. People called out to them:
12. "Tokiaratou, drop Karuhe the man-eater."
13. But the two poled along to Nongeiha.
14. The people shouted again, as follows: "Tokiaratou, drop Karuhe the man-eater."
15. The woman said to Karuhe: "The people are shouting from the land for me to drop you, the man-eater."
16. Karuhe said to her: "That's just their lie, they are just envious."
17. They arrived at Torongahai and went inland to the ocean side.
18. They stood on the coral slabs, and Karuhe gave a chanting spell:
19. " //names of spirits? // .. coral slabs break asunder, coral slabs break asunder."
20. The coral slabs broke asunder.
21. Karuhe told his wife to sleep on a mat. "I'll go on the roof and be down later."
22. He went on up.
23. Karuhe's guards said to his wife:
24. "What are you staying here for? He's gone on the roof. He's building a double-forked tooth which he'll let down to beat you with.
25. "Come, get away, take your things in your hand, anything you come across in your way.
26. "Hang it there so if he looks down he'll think it's you." //It is characteristic to omit the key word; even the word 'it' is not expressed in native. The next paragraph explains.//
27. She took her mat, went up to the buttress of a tree and wrapped the mat there.
28. Karuhe came down, looked for his wife but she was not there.
29. He went up again and looked down from above at the mat waiving behind Turuwaima.
30. Karuhe opened his mouth wide, flew down, swallowed the mat and the tree buttress. He died.
31. Just a tale by the people.

Ti kuru

Told by Manuere and Haiopu

1. ThAne ko Hauapi. E nohonoho i ti hare i tuA 'kau i Thouhou.
2. E kawē iha tana thae taueni, e tUtU i ti awa.
3. Ka mata 'ka ki ti ahina ka hane iha ka kaukau i ti mata-pua.
4. Ti ahina ka tU i nua, ka hana 'ka ki Uta.
5. KeiokO thAne tErA e tU i ti awa, ka mata hua ki ti mE ka tehE iha ki roto ti thai.
6. KeiokO mE ka hana 'tu ki ti mA, ka hapai aka ki Uta.
7. Ka kawA 'ka, ka penepene i roto ti ngahingahi.
8. /Ti mE e pei ti ika, pei ti hatu, tE irO. Tiki iroa ti ahina. No-mUri ka hanau ti thama./
9. KeiokO ti thama e matua hakarimarima.
10. Ka hai ki tono tamana poro ki heia tono waka.
11. KeiokO tamana ka hai ti waka o mA.
12. Ka wanga ki mE, ka hai porO: "Koe tataAkara hua i ti ngutu ti ara tErA i ti ahanga.
13. "Koe hu tE hana ratua."
14. KeiokO ti thama hakarE hakarongo ti herekhai o tono tamana.
15. E hana hua e hakateretere tana waka ratua ngeiha. Ka hane iha rangeiha.
16. KeiokO ti roto o ti ariki ka mhata ki mE, ka kahikahi porO ki hana 'ka /tana tama tErA/.
17. KeiokO ti thama hakarE hana 'ka. KeiokO mE ka woro porO mE ki hana 'ka.
18. Kei mE hakarE hana 'ka. KeiokO ti ahina ka hana eia ki ti waka o mA, ka khuni.
19. Ka raha 'ka mE, ka hai na tAkara. //i.e. ka raha aka a mE, ka hai nau tataAkara/
20. Ti thama ka rhatu ti kauwae o ti ahina.
21. Ka tU i nua ki tana waka, ka hakateretere aka ratai. Ka hana ki tono hare. // First ki should be i? //
22. KeiokO thamana ka heu ki mE pe mE ne hana rahe.
23. KeiokO ti thama ka haki ange tono ara ra ki mE.
24. KeiokO thamana ka hai ki mE: "TErA taku mE noko porowaki atu ki ti koe, porO koe hu tE hana rangeiha. Kitau anei ka huanitu hua."
25. KeiokO ti ariki ka hana 'ka i taha; ka hai ki tamakiki porO ki hana ki mE ngeiha, ki "kawe iha tuku mar."
26. KeiokO ti ariki ka hana 'ka ka tU i ti pita ti Hare ROro e tari a mE ngeiha ki hana 'ka.
27. Ka mhata hua ki mE tErA ka iha.
28. /Ti ahina/ ka hani moi i ti maru o ti apAp.
29. KeiokO ti ariki ka hai atu ki mE: "Ko tE hani moi hua hakahutonu ki ti au?
30. "Kei koe e hani moi hakapahi ki ti au pErE 'i Aha?"

Ti kuru

31. KeiokO ti ahina ka hai: "TekO tutu kauwae nei ku tare ki ti apAp."
32. KeiokO ti ariki: "Hani moi marA."
33. Ka mhata ki ti kauwae o mA ku mohore, ka hai:
34. "MA ni rohongo mata-ni anei."
35. KeiokO ti ariki ka hai ki tono hO, ti ariki hakaruru, "Thenua taiA e t kapuri."
36. MA rA ka ho waka tono taiA. Kei ti kau ara ka takapuri mai.
37. Hekathauthau nAtau mata-ni ki ti kauwae o ti ahina tErA ne mohore.
38. KeiokO nia rima o ti kau 'ra e tE thau.
39. KeiokO ti ariki ka rE atu ki tana koro-henua: "ME 'i tAngata ikoro?"
40. KeiokO ti koro-henua: "TErA hua ko thakahitamana i ngake tErA ikoro, tErA tiki ro waka."
41. KeiokO ti ariki ka hai porO ki hana kinae tangata ki ro waka.
42. KeiokO ti kau 'ra ka ro waka. KeiokO mE ka mata 'tu ki nia rima o ti thama.
43. Ka hai porO: "Mo ko mE."
44. KeiokO ti ariki ka hai ki tana koro-henua porO hura kOtu torotoro.
45. MA tErA ku kiA ko ti thama tErA.
46. Ti kau 'rA ka hura. KeiokO ti ariki ka rE atu ki thakahitamana:
47. "KOrU ana hura ki taha mo tutu henua."
48. MEma ka hura ki tinau hare, ka penepene kinau, ka hura ki tinau waka.
49. Ka hura. Ka tae i ti matuke.
50. Ka kawA 'ka na moenga ki Uta. Ka khi, ka noho i ti henua tErA.
51. Ka hura, ka hai nau tapuwae, ka khae tinau ka tha i roro thai. Ka ro waka ki tinau henU.
52. Ka ro iha reperA tono taiA. Ka taki ti u.
53. Kei ti u ei ti thama tangata i ono roto. Kei mEmA ka kawA 'ka ki Uta.
54. Ka hAngai. KeiokO ti thama ka ruarU ana koromE, ono miami, nia mea-kai huakotO ara noko i roto o mE.
55. Ku ruarua huakotO ki taha.
56. TErA rA kei mE ka kai ni mea-kai henua. Ka noho kinatou.
57. KeiokO ti thama ka hana 'ka ka matamata ratai thenua.
58. Ka kite Ia ti kika e moe i thongothai. Ka woroworo aka ki tono tamana:
59. "Ti kika tEnoi, ti kika tamanaie."
60. KeiokO thamana mo ti thama tErA ne taki i roto ti u ka ro iha, ka mhata.
61. KeiokO ti thama ne taki i roto ti u ka hai ki tono tamana porO:
62. "MA ku tutu tamana!"
63. KeiokO tamana tErA noko noho kinau i hongo thenua ka hai atu ki ti kika:

Ti kuru

64. "Hana koe, me noho hua kimatou, mU ku kai nia mea-kai henua."
65. Ti kihA ka heu ki mEmA: "KOrU noko i he?"
66. Kei mEmA ka hai porO: "Kimaua ne haka-paki ko ti ariki porO ki hura ki taha mo tono henua. TErA rA ka ro moi ei kimaua, ka noho kinei."
67. KeiokO ti kihA ka hai ki ti thamana: "ME rA tErA hau, ka noho kOtou, mE ku kai nia mea-kai henua. Au tErA ka hana."
68. MA i ei ti mE ku thomo i tuku rohongo. TErA tikOtou mE penepene. TErA tikOtou hakangutu.
69. Kei ti mA i ei tangata ku hani moi porO Ia e tAriki kOtou, kei kOtou tU tangata ki tai. Kahikahia au."
70. Ti kihA ka hana ki roto thai.
71. KeiokO ti kau 'rA ka noho.
72. KeiokO ti mE ka mathira i ti rohongo ti kihA.
73. KeiokO ti kau 'rA ka penepen. Ti mA ka thomo, ka thomo ki tamanaiE.
74. Ka hua. Ka hei ana kore. KeiokO ti kau 'rA ka momi, kei ti mA e mhara.
75. Ka noho reperA. Ti mA ku mata-tamana. Ka momi reperA. Ti mA ka mata-mAngara.
76. Ka noho reperA mai ki no mUri. Ku tamana.
77. Ka momi reperA. MA ku khara. Ka miami ti kau 'rA. Ka phara ni kuru phara.
78. KeiokO ti moelo ka khae tana mata-hete kuru. Ka ka mai. Ka to i mua Thakapo tAne rUata roa.
79. KeiokO ti ariki ka tAhi mai ti mata-hete kuru tErA ne to, ka mhata kinae.
80. Ka hai: "MA ti Aha tEnei? Mea nei ko thakahitamana ne haka-paki rA tEnei."
81. Kei mE ka rE atu ki tana koro-henua: "Hura marA harahara ti mata-koA tErA ne hani moi ai ti moeiho."
82. KeiokO ti kau 'rA ka hura, ka harahara.
83. KeiokO thakahitamana tErA i ngAk ka mhata mai ki ti kau 'rA arA ku ro watu.
84. KeiokO ti thama ti kihA ka hane iha, ka tU i thongothai, ka woro-woro: "Parepare rA rokO. Parepare rA rokO."
85. Ti kihA ka ngU: "MEM."
86. KeiokO ti kihA rA ka hana 'ka. Kei mE ka haki ange porO nia waka rA ku ro moi.
87. Ti kihA ka thari //tari?// thuta waka ki hOhO mai.
88. Ka ka watu tono huku. Ka ramuhi thuta waka tErA ki rara.
89. Ka tAhi aka reperA, ka ko watu thuta waka i no mUri.
90. Ka ramuhi ki rara. Ku mhate huakoto, tEai ti kau ne mOuri ai.
91. KeiokO ti pita thuta waka tErA e ro moi i mUri ka lai porO:
92. "Tatou e hura ki he? Thuta waka tErA i mua tErA hua e u ki rara. Tatou ka hura ki mUri."
93. Ka ro moi i thenua ne.
94. WAranga tangata hau.

Breadfruit

Summary

A foetus was deposited by a woman in a bathing pool off Thouhou. Hauapi found it and raised the boy that was born. The boy grew up. The father told him not to take his canoe on the side where the woman lived. He disobeyed and the woman made love to him. He scratched her cheeks. She was the priest's wife. By examining everyone's hands he found the culprit and banished both father and son.

Fishing off their desert islet they caught a boy in a trap. He vomited everything in him and then ate earth food. A giant eel was seen who proved to be his father, and who offered to help in any trouble. Where the eel had lain, a breadfruit tree grew up and fruited.

A starling carried a portion of the breadfruit to Thouhou and dropped it. The priest realized it was from the exiles and sent out a canoe fleet to find them. The giant eel sank the front canoes and the rear canoes returned to Thouhou.

Comment: Manuere was the island's most picturesque citizen. Quite deaf and possessed of few teeth and a rasping voice, he was hard to understand, and his grandson, Haiopu, the intelligent young storekeeper, helped explain what the old man said. One morning after church Manuere came over and asked to tell this story. He was fat, bald headed, and usually grinning. This was the last story taken down.

1. There was a man named Hauapi. He lived in a house by the reef at Thouhou.
2. He took his minnow net and set it up in the channel.
3. He saw a woman come down to bathe in a coral pool.
4. She stood up and went ashore.
5. The man stood in the channel and saw something floating down and into his net.
6. He went over to the thing and carried it ashore.
7. He took it and cared for it inside a rotten woven loin cloth.
8. /The thing was like a fish or a stone, it is not known. The woman didn't know about it either; afterwards a child was born./
9. Soon the child grew up.
10. He asked his father to build a canoe for him. //A youth was entitled to a canoe; cf. Riuta 20.//
11. The father made him a canoe.
12. He gave it to him, saying: "You just have your sport there by the mouth of the road there at the channel.
13. "Don't go along the outer reef."
14. The boy didn't obey his father's instructions.
15. He raced his canoe northward along the outer reef. He went along the northern shores.
16. The wife of the priest saw him and called him up /he was her child/.
17. The boy didn't go up. She called him to come.
18. He didn't go and then the woman went down to his canoe and grabbed him.

Breadfruit

19. She took him up and they played.
20. The boy scratched the woman's cheeks.
21. He stood up in his canoe and raced up along the lagoon side. He went to his house.
22. His father asked him where he had been.
23. The boy told him his course.
24. His father said to him: "Now I just ordered you not to go northward. We are now in a very bad situation."
25. The priest returned from outside the reef. He told a boy to go north to her //his wife/ and have her "bring down my loin cloth".
26. The priest stood at the end of the Long House to wait for her to come.
27. He saw that she was in sight.
28. /His wife/ came up in the shadow of the wall.
29. The priest said to her: "You don't come straight up to me?"
30. "Why do you come up to me sideways?"
31. The woman: "Because my cheek was scratched in the wall."
32. The priest: "Come here!"
33. He saw that her cheek was cut and said:
34. "Those are fingernail marks."
35. The priest said to his associate, the assistant chief, "Have the land assemble tomorrow."
36. Next day when he woke, the people had assembled.
37. He compared their fingernails with the cut cheeks of his wife:.
38. But the hands of the people did not match.
39. The priest called out to his people: "Are there any other people?"
40. The people: "There are just a father and son left to the east, they haven't come up yet."
41. The priest said for someone to go there and have them come.
42. Then they came and the priest looked at the boy's hands.
43. He said: "It's he!"
44. The priest told the people to depart.
45. The boy saw her.
46. The people left and the priest said to the father and his son:
47. "You two leave my country."
48. The two went to their house, got ready, and went to their canoe.
49. They went away. They reached a desert island /said by Haiopu to be Pumatohati/.
50. They took their mats ashore. They slept and stayed on that land.
51. They did their fishing, they set/trap in the lagoon. Then they returned to their land.
52. Next day they went down and pulled in the trap.
53. There was a human child inside the trap. They carried him ashore.

Breadfruit

54. They fed him. The boy vomited orange-colored spongy matter (his food) and all the food that was inside him.
55. He vomited everything.
56. After that he ate the food of the land. They all lived together.
57. The boy went to look along the lagoon shore.
58. He saw an eel lying on the surface of the lagoon. He shouted to his father:
59. "Here's an eel, a giant eel."
60. The father and the boy taken in the trap came down and saw it.
61. The boy taken in the trap said to his father:
62. "That was my father!"
63. Then the father (the one who had been with his son on the land) said to the eel:
64. "Go away, he's staying with us, he's eating earth food."
65. The eel asked the two: "Where did you two come from?"
66. The two said: "The priest drove us out to go out of his country. That's why we came here to live."
67. The eel said to the father: "All right, then, he can stay with you since he eats earth food. I'll go away."
68. "But something will grow up in my place. Take care of it. It will be food for you."
69. "If any people come here to fight you, one of you look out to the lagoon and call me."
70. The eel went into the lagoon.
71. So they lived there.
72. Something sprouted where the eel had been.
73. They took care of it. It grew, grew to be very big.
74. It bore fruit. It had seeds. They tasted but it was bitter.
75. They waited further. The thing became fairly large. They tasted again. It was fairly sweet.
76. They waited again beside it. It became big.
77. They tasted again. It was delicious and they ate it. It was ripe breadfruit.
78. A starling carried off a choice tip portion of breadfruit and carried it here and dropped it before Thakapo tane in the early morning.
79. The priest picked up the choice tip portion that had fallen and examined it.
80. He said: "What's this thing? This is the father and son I drove out."
81. He said to his people: "Go and look for the place the starling came from."
82. The people went looking.
83. The father and son to the south saw the people coming.
84. The son of the eel went down and looking over the lagoon called: Parepare ra roko //the eel's name; Kiati said that this chant actually belongs to another story; she knew this story well//
85. The eel growled: "Mmmmm!"

Breadfruit

86. The eel came up. The boy told him that canoes were heading this way.
87. The eel waited for the fleet of canoes to draw near.
88. He took out his tail and pulled the canoe fleet down.
89. He rasied it up again and took it to the canoe fleet to the rear.
90. He pulled them down and they all died. No one survived.
91. The portion of the canoe fleet coming behind said:
92. "Where shall we go? All the canoes in front have gone down. Let's go back."
93. They came to this land.
94. Just a tale by the people.

SEMI-HISTORY

Utamatua

Told by Heniki and Tioripi

1. Nia henua etoru, Paki /Pakihi/ mo Pararu i ngAtai ma TamAna i ngAutu.
2. Ti kau i Paki mo ti kau i Pararu e hakaAtuatuA 'ka i nia tama i ti kau i TamAna. E tAriki. E khumi o kai nia tama.
3. Ti kau i TamAna e hura i roto ti ahanga i nghAke o TamAna e paepae tinAtau wawa.
4. Tono taiA a ro iha reperA ki tinAtau wawa, ka ahata ki tahi tAne e moe Ia i ono roto.
5. Nia tangata rA ka khumi a mE, ka tAriki, ka hunchuna, ka hutu ki taha.
6. Ka ro aka ki Uta, ka noho, ka khi, ka no aka tono taiA, ka ro iha reperA ki ti awa.
7. Thangata rA ku moe reperA i roto ti awa.
8. Ti kau arA ka khumi reperA a mE, pErE tAriki.
9. Ti akiaki ka mAngi mai e herekhai ki ti kau arA tAriki thAne, porO: "Hu tE heia. Rahia ki Uta, penepeneina, e thoko kinae kOtou."
10. Ti kau arA ka penepene a mE. Ka hai tono roto. Ti ahina ku hai tama, ka hanau tono tama tAne.
11. Hakarimarin ku matua. Hai ono tapuwae. Ka hana ki ti moana, ka mai ana takua o miami ai.
12. Ni rAngi huakoto ka hana ki ti moana, ko waka ana ika. Ko Uta-matua tono ingO.
13. Nia hoke a mE ka hereherekhai: "Ti panapana ua nei ka to hua rA i ai. Ka kai ko tangata."
14. Keioho mE ku hakarongo ti herekhai o mEha, ka hau ki tono tamana, "Thenua nei e hani moi kinei tang ta mAria?"
15. PorO: "Uua. Thenua tEnai e rOrO waka kinei ti kau ngAtai e kae nia tama e tAriki e kai."

Utamatua

16. "Kei koe tEnA tangata nia tama arA e ro waka kinei ti kau e kai."
17. Ti thama ku heu: "Ti kau 'rA ro waka makA he? Ti rAngi e ro waka e ti kau 'rA, heia ki 'rO e au!"
18. KeiokO thamana ka hai reperA porO: "Ti kau 'rA ro waka taiA."
19. KeiokO Utamatua ka hEhE i nua rorchi ti kau 'rA arA ro waka nga-tai.
20. KeiokO ti kau 'rA /ni tAngata/ ku ro waka.
21. KeiokO mE ku hana, ku iha i ngeiha. Ka hana 'ka reperA, ku iha i ngAk.
22. KeiokO nia waka e roko ku ro waka i tai.
23. KeiokO ti waka tErA ku hakatamua ku i tai thenua.
24. KeiokO mE ka hana 'ka raut ti waka, takahi ti niu ki hongo nia waka.
25. Nia waka ku pApA ki rara. Ku hatihati.
26. KeiokO nia waka i tai ku mata 'ka ki nia waka rA ku pApA ki rara.
27. Ka thuki ki mUri, ka porO: "Nia waka i Uta ku pApA. Kitatou e hura ki he? Thenua ku i ai tangata parU."
28. Ka hura hua ki ngAtai ki tinatou henua.
29. Utamatua ku hai tono roto. Tono ingO ko Roua. Ka noho i nau hare. ThAne ka hana ki tai hEhE matamata.
30. Tono roto tE hihai ki tono roto tErA e hana ki tai.
31. Ka herekhai ki ana heke tokorua porO: "ME ku hana 'ka, hakiangaina ono hAnga arA ku tautau i nU, i au ku hana."
32. Ti ahina ku hana, ku horau, ku khau i ti moana.
33. KeiokO Utamatua ka hana 'ka, ka heu a mE, ki nau heke, porO: "ME ku hana ki he?"
34. KeiokO nia heke ku haki anga ki mE, porO: "Koe ku hana 'ka."
35. "/Kimaia/ ka haki atu rA ou korO arA e tautau i nU."
36. KeiokO mE ka herekhai ki ono hO meteithoko, porO ki hura, here tinatou kuru, tata ti waka, hakanimanim.
37. Hakanimanim ka hau ti waka, tiki kUmaria, tiki khati, e pongOngO, e thanga.
38. Utamatua porO: "TErA hau, ka khata rA i ti moana."
39. Ka hiki ti waka. Ka tere ki ti moana. Ka tere harahara Roua.
40. Ka harahara, ka kita i ti moana. Ka kita, ka hakaata i roto ti waka.
41. Ka tuatua. Ku moe i roto ti waka. Ku pakeke, hOkO ka mate.
42. Ka tere, ka tere. /Roua/ ka heu ki Utamatua porO: "Ti matangi hani moi i he?"
43. KeiokO Utamatua ka hai porO: "Ti matangi r'e hani moi i Tura mo TipArepu."

Utamatua

44. Ka tere. Ka tere. Ka tere.
45. Ka heu reperA: "Utamatua, ti matangi hani moi i he?"
46. Utamatua ka hei porO: "Hani moi i Tura mo TiOna."
47. Tere reperA. Ka tere. Ka tere. Roua ka heu ki mE porO: "Utamatua, ti matangi hani moi i he?"
48. Utamatua: "Hani moi Tura mo Tokorau."
49. "Ko nei e noho hua i TamAna, kei ko ku iroa e koe ni matakairangi o ti henua nei."
50. "Thei hetepinu mangO kaina //?// hakahuihiu i kitaun tono tAringa."
51. Ka hotu ki ti henua tEnei /Kapingamarangi/. Ka hek ki Uta ki hongo ti papa. Ka taura i tua TiA /Tiaho/.
52. KeiokO Utamatua ka na ti pahua, ka wanga ki ti ngutu o tono roto porO ki keina.
53. KeiokO tE mE ti miami. Ka mhate hua.
54. Ka hana reperA ki Matahiti, ka Uwi aka tana haramoto paehO.
55. Ka wanga ki ti ngutu o Roua porO ki miami, kei e tE mE.
56. TEra ku mate. Ku mate.
57. Ka kowe iha ki Tiaho, ka tanu i tua Tiaho i rara ti pua. Utamatua ka noho i Tiaho.
58. Ka herekhahi ki ana tama, e porO: "Heia tikUru ahi, hAA ti henua pei i ei tAngata."
59. Ka hei ti ahi, kU 'ra. KeiokO thangata ikoro Korae, kU 'ra tana ahi i Turuvaimu.
60. Tono taiA Utamatua ka hana hOHo ki ti ahi o mA. HOHO ki mE, ka herekhahi porO: "Heia ti henua ni ou?"
61. KeiokO Korae porO uA, ti henua ni ono.
62. Utamatua ku herekhahi ki Korae porO thenua ni on.
63. A hai porO: "Koe porO ma thenua ni ou, heia mara tau mE ki meneke iha thetepinu tEra i tua. Ke ti mA, ka hai thenua ni ou."
64. KeiokO Korae ka hai ti matangi tamanaie mo tono peau tamanaie. Ka hai. Ka hai.
65. Ke ti mA hakarE meneke iha.
66. KeiokO Korae ka hai reperA ki Utamatua porO ki heia reperA tana mE.
67. Utamatua ka hai tana kawe-ua, ka hane iha, ke thetepin ka tehE ki tai.
68. Korae ka hai porO: "Ku rawa, ku rawa, ku rawa, thenua ni kitaun ngatahi."
69. Utamatua ka hai porO e Ia ka noho i ngAk, "ke koe ka noho i ngeiha."
70. Ka hai thenua ni neana ngatahi.
71. Ti kau ka ro moi i nhenua i ngeiha ma ni waka taha e ro waka i ti Akau tEra i ngAtai, ka ro waka hakamorOro aka ki Korae.
72. Kei mE /Utamatua/ ka hana ngAk. Ka noho i Punatahiti. E rohi ti pahi ngAk.

Utamatua

73. Ni waka rham ma ni waka tA hAmorOro aka ki Utamatua Haki aka nia ika.
74. TErA rA etahi thenua toromeanei. Etahi pErA. E hAkamoro ki mE /Utamatua/.
75. Roua ka kerī aka ti kau 'rA, ka tanu i Tungahereu /hOhO ngeiha i Hare/.
76. Ka kawA 'ka nAtau hatu. Ka hakancho e hau ti hare. Tono ingO hereu.
77. Ka noho reperA. Ka herekhai ti mA e huaaitu. E mokowA ti woroworo.
78. Ka ro moi reperA ki Tipae. TErA ka pae theu reperA.
79. Ka noho reperA. Ka herekhai reperA e huaaitu. Turī thenua tErA e turī. HOhO aka i ngAk mo ngeiha.
80. Ka ro moi ki taha Taringa. Ka noho, ka matamata ti koA tErA e tuku ei ti mA.
81. Ka mhata mai thetepinu turī tErA i pAhi ti hare-tutae tErA i tua.
82. Ka porO ki ono hoa: "Ti mE tErA pe mE tikOtu pae."
83. Ka hani moi, ka tU i hongo thetepinu. Ka hutu tana hatu, ka pae thenua tEnei.
84. Ka hana ki Taringa, ka mata mai hua kei ti mA tamana kiA.
85. Ti kau 'rA ka ro moi, ka pae. TaiA e ro moi e pae reperA.
86. KeiokO ti pae tErA e pae ti kau 'rA e tamana hua i te Ia. Imua thenua ae.

Summary

A stranger is found lying at the bottom of a fish weir off Tamana Island. The fishermen kill him, but next day he is there again. Akiaki terms tell the people to spare him. He is given a wife. They have a son, Utamatua, who when grown smashes with coconut palms part of an invading fleet from Pakihi and Pararu Islands. Utamatua marries Roua. Roua is angry because of her husband's visit elsewhere and swims out to sea. Utamatua hastily has a canoe built and sails out to find her. He picks her up but she dies as the sight Kapingamarangi. Utamatua buries her ashore. The northern part of Kapingamarangi is inhabited by Korae. Utamatua and Korae hold a contest in miracle production, which Utamatua wins by causing a waterspout to move some coral rocks. The two groups live on peacefully at different ends of the atoll. Not satisfied with several islands on which he lives, Utamatua throws a stone on to a coral rock and thus builds the island of Thouhou where most of the people live today.

Comment: This story is well known on Kapingamarangi. It is the island's most important tradition. Utamatua was the founder of the settlement and the principal god until the adoption of Christianity in 1919. His grave is marked by the Big Stone behind the present church. Utamatua's wife, Roua, was also worshipped.

This story was written first on August 2. Several weeks later after working it up, I asked Heniki and Tioripi to tell it again; a few additional names and details were added, and all the last part about the creation of Thouhou Islet.

Utamatua

1. There were three lands, Pakihi and Pararu to the west and Tamana to the east. //Identity of these islands is uncertain. There is a Tamana Island in the Gilberts.//
2. The people of Pakihi and Pararu persecuted the children of Tamana. They fought, captured, and ate the children.
3. The Tamana people went into the channel at the south of Tamana and built a fish weir.
4. Next day when they returned to the weir, they saw a man lying in it.
5. They seized him, beat him, tore him to bits and threw the pieces away.
6. Then they went ashore and slept. Next day they woke and came again to the weir.
7. The same man was again lying in the weir.
8. The people grabbed him with intent to beat him.
9. An akiaki white tern flew by and spoke to the beaters of the man, saying: "Don't do it. Take him ashore and care for him and he will be your leader."
10. So the people took good care of the man. He took a wife. She became with child, and a son was born.
11. He soon grew up. He did his own fishing. He went to the open sea and brought back his tuna fish for food. //Fishing is the most important man's work.//
12. Every day he went to sea and brought back fish. His name was Utamatua.
13. His servants said to him: "The nape of the neck falls down and people eat it." //This was not explained.//
14. He heard their talk and said to his father: "Are people coming soon to this land?"
15. He said: "Yes. People from the west come here, carry off children, kill and eat them."
16. "You are the person that those people will come to eat."
17. The boy asked: "When will they come? When they come, let me know."
18. The father said: "They are coming tomorrow."
19. Utamatua walked patrolling for the people coming from the west.
20. The people came.
21. //Utamatua// went to the side of the setting sun, returned, and went towards the rising sun.
22. Many canoes came from the west.
23. The first canoe then was in the lagoon of that land.
24. Utamatua went along the shore alongside the canoe and kicked a coconut palm on to the canoes.
25. The canoes were smashed flat and broken to pieces.
26. The canoes at sea saw how the first canoes had been smashed.
27. They turned about, saying: "The canoes along the shore have been smashed. Where shall we go? To a land of worthless people." //an indirect insult to the invaders//

Utamatua

28. They went back westward to their own land.
29. Utamatua took a wife. Her name was Roua. They lived together in their house. The husband went strolling by the lagoon.
30. His wife didn't like him to go to the lagoon.
31. She said to her two servants: "When he comes back, show him his weaving warps hanging up there, for I will have gone away."
32. The woman went away; she swam out into the open sea.
33. Utamatua returned and asked the servants: "Where did she go?"
34. The servants said to him: "She went upwards //i.e. to the east or south//."
35. "/We/ were to tell yo that your things are hanging up there."
36. Utamatua then called his own people and ordered them to fell a bread-fruit tree and hew a canoe at top speed.
37. They built a canoe in a hurry, but it was not yet finished, it was not tightly fitted together, it had holes and was improperly joined.
38. Utamatua said: "That will do, we will join it together at sea."
39. They carried the canoe. They sailed on to the sea and sailed looking for Roua.
40. They loo ed and found her in the sea. They found her and hoisted her into the canoe.
41. Tired out, she lay in the bottom of the canoe. She was weak and near death.
42. They sailed on and on. /Roua/ said to Utamatua: "Where does the wind come from?"
43. Utamatua: "This wind comes from Tura and Tiparapu."
44. They sailed on and on.
45. Again she asked: "Utamatua, where does the wind come from?"
46. Utamatua: "It comes from Tura and Tiona." //Tura is said to be the southeast wind.//
47. And so again they sailed on and on. Roua asked him: "Utamatua, where does the wind come from?"
48. Utamatua: "It comes from Tura and Tokorau.
49. "If you had stayed at Tamana, you would have known the location of this island.
50. "It has //?// a dry coral rock and we'll dampen its surface."
51. This land /Kapingamarangi/ came into view. They coasted shoreward over the reef flat. They landed at Tiaho. //an islet near the south end of Kapingamarang. atoll, called Tichu today//
52. Utamatua prodded out some tridacna clams and put them into his wife's mouth for her to eat.
53. But she could not eat. She fainted away.

Utamatua

54. Utamatua went to Matahahi Island and picked some ripe paeho pandanus keys.
55. He put them into Roua's mouth so she would eat, but she couldn't.
56. Then she died. She was dead.
57. He carried her ashore to Tiaho and buried her there beneath a Guettarda tree. Utamatua stayed on Tiaho.
58. He said to his boys: Make a fire, you two; explore this land to see if it's inhabited."
59. They made a fire, it blazed. Then another man over there, Korae, made a fire on Turuwaimu Island.
60. Next day Utamatua went close to his fire. When he was near he said: "Is this your land?"
61. Korae said yes, it was his land.
62. Utamatua then told Korae that the land was his.
63. He said: "If you think this land is yours, do what you can to move down the coral rocks there on the ocean side. If you do, you can have the land." //This is a contest in mana, so frequent in Polynesian legends.//
64. Korae made giant winds and giant waves. He made them and made them.
65. But the rock did not move.
66. So Korae told Utamatua to do his things.
67. Utamatua made a water spout which came down and floated the coral rock from the ocean side into the lagoon. //Natives point out this rock today.//
68. Korae said: "That's enough, that's enough. The land can belong to the two of us."
69. Utamatua replied that he would stay on the southern islands "and you stay on the northern".
70. They would have the land together.
71. The people went to the northern lands with their sea-going canoes on the reef by the lagoon, they went to be subject to Korae.
72. /Utamatua/ went to the south. He stayed at Pumatshahi. He protected the southern part.
73. Torch-fishing canoes and sea-going canoes were subject to Utamatua. They caught fish.
74. But now there is only one land. It is one, and subject to Utamatua. //In the speaker's mind, apparently, the land is still subject to Utamatua.//
75. The people dug up Roua and buried her at Tungahereu /close to the south end of Hare Island/.
76. They took stones there. They stayed and built a house. Its name was hereu or 'temple'.
77. They lived there too. But they said it was bad. Far for calling.
78. They came to Tipae and built another temple there.
79. They lived there too. But they said it, too, was bad. It was too small a land, too close to the southern end and the northern end.
80. They came to the side of Taringa Island. They stayed, and saw the place with the thing on it.

Utamatua

81. They saw a small rock there beside the toilet on the ocean side.
82. Utamatua said to his friends: "That will be your foundation."
83. He came and stood on the rock. He threw a stone, it was the base of this land.
84. He went to Taringa and looked and saw it was large.
85. The people came here and built it up. Next day they came and built again.
86. Then the foundation they built was as big as his. Long ago there had been no land.

Thongohiti

Told by Rimari and Teiwiti

1. NiA heke tokorua e penepene ti wai a ti ariki.
2. Kei niA heke ka hura ki tua, ka mata i ti moni i tua.
3. Ti waka ne hani moi i henua i taha, henua pArangi.
4. Kei niA heke ka haki ange ki ti ariki poro ti waka i tua.
5. KeiokO ti ariki poro, hura kahia ki hene iha.
6. NiA heke ka hura kahi ki hene iha.
7. KeiokO thangata ne hani moi ti waka, ne hani moi ki ti pAhi o ti ariki.
8. KeiokO thangata tErA ne hani moi i pArangi, tono ingO ko Thongohiti. Thangata pei o tangata o ti henua tEnei.
9. KeiokO ku hAngai ko ti ariki.
10. KeiokO ti ariki: "Koe ku hakarongo i ti koe? Kei koe ka rere."
11. KeiokO thangata ka hai por: "Khai A?"
12. Ti ariki mo Kapaitina ku hEpake, ku thautau. Ti ariki ku pakeke, ku hina.
13. NomUri ti ariki ku hei ki Thongohiti ki hai tana tautau mo Kapaitina.
14. Thongohiti tErA ku hutu, pakeke. KeiokO Kapaitina ku wero:
15. "Thongohiti e noho i pArangi, hani moi ei Ana? Hani moi hua pErE kai ana kerekere."
16. Ku rawa.

The stranger from afar

1. Two servants were caring for the priest's taro patch.
2. Going to the ocean side, the servants saw a canoe in the sea.
3. The canoe had come from a faraway land, the land of foreigners.
4. The servants told the priest about the canoe in the sea.
5. The priest told them to call her in.
6. The servants went and called them to come in.
7. A man came from the canoe, he came up to the priest.
8. The man had come from foreign parts. His name was Thongohiti. He was a man like the people of this land.
9. The priest fed him.
10. The priest: "How do you feel? But you'll be running away."

The stranger

11. The man said: "Why?"
12. The priest and Kapaitina fought, they wrestled. The priest was defeated and fell.
13. Then the priest told Thongohiti to wrestle with Kapaitina.
14. Thongohiti was thrown down in defeat. Kapaitina shouted:
15. "Thongohiti lived in a foreign land, why did he come here? He only came to eat his dirt."
16. It's finished.

Ni tAngata tau

Told by Tioripi

1. Ti ariki ana tama tokorua. /Natau ingO ae./ Ti ariki ku hai ki ana tama taki aka kinau rakau ki Hare.
2. MEma ka hura, ka taki aka.
3. KeiokO thangata matua tERa noko tau ka herekhai ki tono tuAhine:
4. "Ti rakau rA ka tuku kinei /i tai o nia motu arA i ngAk/.
5. "Ka hane iha rA kinae a mE."
6. Ka tuku, ka ro waka.
7. Thamana ka heu ki mEmA: "Tikuru rakau rA i he?"
8. Ti thama turI: "E taura i ngAtai o Motu-kerekere."
9. Thamana: "Ranga ai porO ki tukua ikoro?"
10. Thama turI: "Ranga mE porO ki tukua ikoro, ka hana eiha rA kinae koe."
11. Ti ariki ka wou ki mEmA, ka lai ki thama matua: "Koe ne hai porO na e tuku ikoro ai mA 'ha?"
12. "Koe noko tau noko taki kOrU. Toromeanei nei koe ka rawa.
13. "KeiokO mE ka tau kOrU, ka taki kOrU."

The tau people

1. A priest had two children. /They had no names./ The priest told his boys to tow a log up to Hare.
2. They left and towed it up.
3. The older man who had been the tau or leader, said to his brother:
4. "Let's leave the log here /in the lagoon by the islets to the south/.
5. "He /the priest/ can come out to it."
6. They left it and went back.
7. Their father said to them: "Where's your log?"
8. The younger son: "It's anchored in the lagoon off Motukerekere."
9. The father: "Who told you to leave it there?"
10. The younger son: "He said to leave it there, and that you would go to it."
11. The priest scolded them, and said to his older son: "Why did you say to leave it there?"
12. "You were the tau and leader of the two of you. Now you are finished.
13. "Now he will be your tau and will lead you."

The tau people

/Tioripi went on to explain that the priest's younger son and his descendents were tangata tautonu 'true tau people', and that the elder son and his descendents were tangata tauihara 'false tau people'; also known as matawāwā tautonu and matawāwā tauihara. The true tau people had many privileges./

Thenua ngarungarua

Told by Manuere

1. Thenua nei ka khI, thenua ka ngarungarua po.
2. KeiokO thangata matua o thenua (pei Hatuweti) ku herekhai:
3. "Ko ai e worokia tou hakaipo nei? Roua mo Tariki ne worokia tou hakaipo ne.
4. "TErA ti mE noko ngaru tErA ka ngaru aka ti pit."
5. Therekhai rA ka rawa, ka hai tana mara ki hUmarI. Ka titi mara-hau rawa-toro pe rawa-ha pe rawa-rima.
6. Kei mE ka tU i nua, ka hana 'ka kaukau i ti mata-pua i tua o WErua.
7. Ka hani moi, ku rawa.
8. Ko Maihua ti ingO o ti tangata matU, thangata e putu tana henua. Tā-mana ni Tikepa.

An earthquake

1. The land was sleeping, the land shook at night.
2. The oldest man of the land (like Hatuweti) said:
3. "Who is calling in your chatting //i// now? Roua //wife of Utamatua, see Utamatua// and Tariki called in your chatting //?// now.
4. "That's why this has shaken the end has shaken."
5. After saying this, he adjusted his loin cloth well. He wrapped about him his woven loin cloth three times or four times or five times.
6. He rose and went to bathe in the pool on the ocean side of Werua.
//The pool is well known. It was formerly taboo but not now.//
7. He came back, it was finished.
8. Maihua was the name of the oldest man, a man who cared for the land, the father of Tikepa.

/Manuere said he remembered this earthquake.//

TALES OF ANIMALS

Ti ura ma ti paipai

Told by David

1. Ti ura ma ti paipai ka noho rA.
2. KeiokO ti ura ka hai ki ti paipai: "Kitau e hai thau kamirO."
3. Ti paipai: "UpA! Hana koe e kamirO."
4. KeiokO ti ura ka hana ka kamirO. Ka woro: "Ka-mi-ro!"
5. KeiokO ti paipai ka hana 'ka, hana 'ka, ka mata ki mE, ka katakata.
6. KeiokO ti ura: "Koe katakata ti Aha?"
7. KeiokO ti paipai: "E katakata hua ki ti koe! Koe ne kamirO hua tou huaitino. Koe e tE rangahia e koe ou hihimata.

Ti ura

8. "Koe porO koe ku ngara i roto o ti hatanga. Ou hihi-mata ara hua e kira i taha mo ti hatanga."
9. KeiokO ti ura: "TErA rA tau mE e katakata ei koe. Hana reperA kamirO."
10. KeiokO ti paipai ka hakakohu ti kerekere, ka rere ngAtai i roto ti koku.
11. Ka hakatika i ngAtai ka hana 'ka, ka toko i pAhi o ti ura. TErA e noho ai.
12. KeiokO ti paipai ka woro: "KamirO!"
13. KeiokO ti ura rA ku kite Ia ti paipai tErA ne rere i roto o ti koku ngAtai.
14. KeiokO ti ura rA ka hana mUri a mE porO mE tErA ku i ngAtai.
15. TE kite Ia a mE porO mE ku hana 'ka reperA ki ti nau rohongo.
16. Ka woro reperA porO: "Woro reperA!"
17. KeiokO ti paipai ka woro.
18. KeiokO ti ura ka hana 'ka ki ti paipai tErA ne woro, ka kite Ia tinau rohongo noko tuai noko herekhai i ai.
19. KeiokO ti ura rA ka wou ki ti paipai:
20. "Au nei ka hane iha ki ti koe porO koe i ngAtai, kei koe ne hana 'ka rA he?"
21. KeiokO ti paipai: "Ti mE ni aku ne hai porO ki harchiu koe."
22. KeiokO ti ura ka hakowerewere.
23. KeiokO ti ura ka hana 'tu ki ti paipai rA, ka tokatakahi ki pApA.
24. KeiokO ti ura rA ka hana.
25. KeiokO ti paipai ka hai ki ti ura: "Koe hana ki he? Hani moi heia au ki tono rohongo! TErA ku hakahuanitu koe."
26. "Au tE mE taku hEhE pErA i ti au tErA ku pApA."
27. "Ku koro-mata r'e mhae i ti kerekere."
28. KeiokO ti ura ka hani moi reperA. Ka hani moi ki ti koro-mata o mE tErA i pAhi rara.
29. Ka khape, ka tuku i ti pAhi i mau.
30. KeiokO ti paipai: "Ma e huanitu ko tau hai tEnA. Koe tErA ka haere, keiokO tangata e kite Ia koe."
31. "Kei au ku pApA ki rara. TE kite ni tangata."
32. TErA rA ti paipai r'e tokatakahi ko ni tangata.
33. TErA hau taku waranga etahi ne rong. Waranga tangata hau.

The lobster and the flounder

Summary

A lobster suggested a game of hide-and-seek to a flounder. The lobster didn't hide his antennae and was easily found. The flounder fooled the lobster by stirring up a cloud of dirt, scooting off towards it but returning to the side of the lobster. The lobster was so angry that he stamped on the flounder and smashed him flat. The flounder complained of the pain resulting from one eye being in the dirt, so the lobster gouged it out and put it on top. That's why people step on the flounder, but they can always see the lobster's antennae. //It is true that the lobster's antennae are the give-away to his hiding place.//

The lobster

Comment: Rimari first told me this tale when he heard I had been lobstering. David later asked me to tell it to him, and then declared the account incomplete. He then gave the fuller and more amusing version just recorded.

1. Once there was a lobster and a flounder.
2. The lobster said to the flounder: "Let's play hide-and-seek!"
3. The flounder: "All right. You go and hide."
4. The lobster hid and then shouted: "Kamiro!"
5. The flounder went on, on, saw him, and laughed.
6. The lobster: "What are you laughing about?"
7. The flounder: "I'm laughing at you! You've concealed just your body. You didn't remember your antennae."
8. "You thought that you were out of sight in the lobster hole. Your antennae showed outside the hole."
9. "So that's why you're laughing. Go and hide too."
10. The flounder stirred up some dirt and hurried towards the lagoon-center in the dirty water //literally 'cloud'//.
11. He made a circuit towards the lagoon-center, came back, and crouched beside the lobster. He stayed there.
12. The flounder then shouted: "Kamiro!"
13. The lobster had seen the flounder hurry off towards the lagoon-center into the dirty water.
14. So the lobster went after him, thinking he was in the direction of the lagoon-center.
15. He didn't see him because he had come back to their //old// place.
16. He called again: "Call again!"
17. The flounder called out.
18. The lobster went up to the flounder, who had just called, he saw their old place where they had talked.
19. The lobster scolded the flounder:
20. "I went down to you thinking you were in the direction of the lagoon-center, but when did you come up here?"
21. The flounder: "I did that so you wouldn't find me!"
22. The lobster became angry.
23. He went up to the flounder and stepped on him until he became flat.
24. Then the lobster left.
25. The flounder said to him: "Where are you going? Come here and make me as I was before. You've hurt me!"
26. "I can't walk about because I'm flat."
27. "The dirt hurts my eyes."
28. The lobster came back again. He went to the eye of the flounder that was on the lower side.
29. He gouged it out and put it on the upper side.

The lobster

30. The flounder: "That's a wicked thing you've done. You're going away, but people will see you."
31. "But I'm flat. People won't see me."
32. That's why people step on the flounder.
33. That's all my one story that I've heard. Just a tale by the people.

Ti thara mo ti moeiho

Told by David

1. Ti thara mo ti moeiho ka noho rA.
2. KeiokO ti moeiho ka hei porO: "Kitaua e hakahUmaria thau kiri. Thenua ti kau ara tERa e thatha ki matawha."
3. KeiokO ti thara ka hai ki ti moeiho porO: "Ka hai tau hai, koe tERa ku hai tau manatu imua."
4. KeiOkO ti moeiho ka hana ka kerikeri tana rua imU; ka harahara ana hatu ku para i tua ti imu, ka ha ki ti ipu, ka ka mai ki ti pAhi o ti thara.
5. Ka wanga kinae nia wai, ka unuki ki piki, ki hōehi.
6. Ka hunu rA ti kiri o ti thara.
7. Ka hunu ki khen. Ka hana reperA, ka mai ana marara ka wanga ki roto ti ipu.
8. Ka unuki ki hōehi. Ka hunu ti ripoko o ti thara ka hai tono hau rUri.
9. TERa ku hUmarie ti thara.
10. KeiokO ti moeiho ka hei ki ti thara porO: "Hani moi e heia au."
11. KeiokO ti thara ka hana ti ipu marara a mE imua, ka tui ki ti kiri o ti moeiho.
12. Keoko ti moeiho ku uriuri. //uriuri is the Mukuoro for rUri, sometimes used on Kapingamarangi. //
13. KeiokO ti thara ku hana ku toko mai i thanAka.
14. KeiokO ti moeiho: "Koe ku hana 'tu hua, ku noho, hakarE e hai tuku kiri."
15. KeiokO ti thara: "TERa hau."
16. KeiokO ti moeiho: "Au nei e noho e thari koe, porO koe e hani moi e hai au tongo i tuku kiri."
17. KeiokO ti thara: TERa hau."
18. KeiokO ti moeiho: "Koe ne haka mata au! Au rA tEnai thangata ku huaaitu."
19. Ti thara: "Hani moi ki rERe kitaua hakahUmarie."
20. Ti moeiho: "TEai, au makarE rERe! Au tERa hua ku huaaitu."
21. TERa hua, ka noho pEnai.
22. KeiokO ti moeiho: "Ma ne ko kitaua hua, r'e hUmaria hau. MA ko aku tama maria, tERa hua ka rUri pei au tERa e rUri."
23. TERa hua. Ku rava.

The bridle-tern and the starling

Summary

The starling suggested to the bridle-tern that they beautify themselves. The starling made a coral-and-water mixture and painted the bridle-tern white, and from a charcoal mixture painted his head black. The bridle-tern used this same mixture and painted the starling black. He refused to add any white. The starling complained that the worst of being black was that he would have black children too.

Comment: David recited this story one evening into the recording machine. A great deal of laughter greeted verse 22. The present dislike of being black and "ugly" is shown in the story.

1. Once there was a bridle-tern and a starling.
2. The starling said: "Let's beautify our plumage. The humans there are cleaning up their land so it will be pretty."
3. The bridle-tern then said to the starling: "Just as you like. You do what you want first."
4. The starling dug a hole first; he found some softened coral stones behind the oven, put them into a container and took it to the bridle-tern.
5. He poured on water, mixed it until sticky and the water absorbed.
6. He painted the bridle-tern's feathers.
7. He painted them white. He also got some charcoal which he put into the container.
8. He mixed this until the water was absorbed. He painted the bridle-tern's head and made it .. //? // black.
9. The bridle-tern was pretty.
10. Then the starling said to the bridle-tern: "Come and do me."
11. The bridle-tern took the charcoal container the starling had before and poured it over the starling's feathers.
12. The starling became black.
13. The bridle-tern went away and lit along the west shore.
14. The starling: "You're going off alone and staying there, you aren't doing my feathers."
15. The bridle-tern: "It'll do."
16. The starling: "I'm staying here waiting for you to come and put some spots on my feathers."
17. The bridle-tern: "That's enough."
18. The starling: "You began me! I've become ugly!"
19. The bridle-tern: "Come and we'll talk and make friends."
20. The starling: "No! I won't talk! I'm ugly!"
21. That's all. They remained this way.
22. The starling: "If it were just us two, it would be good enough. But later on my children will be black just like I'm black."
23. That's all. It's finished.

Ti atu mo thekemOmO

Told by David

1. Ti atu mo thekemOmO ka noho rA. KeiokO ti atu: "Kitaua ka hura, ka kaukau i ti mata-pua."
2. KeiokO thekemOmO: "UwA."
3. Ti atu: "Thau huku e tA ki taha, e tuku i Uta; kitaua e kaukau, ka ro waka, ka wanga thau huku."
4. KeiokO mEnA ka kaukau i roto ti mata-pua. KeiokO ti atu hakarimarima ka hana 'ka ki Uta. Ka kae ti huku o thekemOmO.
5. KeiokO thekemOmO rA ka hana 'ka reperA ki Uta. Ka mhata ki tana huku ku kae ko ti atu.
6. KeiokO mE ka wou ki ti atu: "Tuku huku ne kae ki he?"
7. Ti atu: "Tuku ihuku tEnA, heia tou ihuku."
8. ThekemOmO: "Tou ihuku e huaitu."
9. Ti atu: "tEnA hua, tou huku tEnA. Tou huku e turI, e tE thau i tuku huku."
10. Thuku tEnei, e kae ko wau. Thuku tEnA e tE thau mai ki ti au. Au ku hakamata, ku Aro ti huku tEnA. Kei au tE rere."
11. tEnA hua noho i hongo tharatoko.
12. KeiokO ti atu, ku hana rA, ku rere, ku tiaki a mE.
13. tEnA rA ti atu ka hana rO ki tua Akau. Ku hana rA ki ti moana e noho hakamUni i thekemOmO.
14. tEnA rA thekemOmO ku noho i hongo ti Akau. KeiokO ti atu ku hana roa mokowA.
15. tEnA hau.

The bonito and the box-fish

Summary

The bonito suggested a bath to the box-fish and that they leave their tails on the shore. The bonito quickly finished and carried off the box-fish's tail. The box-fish protested but the bonito said the other tail was bad, he couldn't paddle and run fast with it. So the bonito went with the big tail to the open sea to hide from the box-fish, who with the little tail had to stay on the reef.

Comment: David told me privately this tale of how the bonito and box-fish traded tails, and then insisted that I recite it into the machine and later broadcast it to the people as a surprise. I had never seen a box-fish. Next day several boys brought in specimens.

1. Once there was a bonito and a box-fish. The bonito said: "Let's go and bathe in the pool."
2. The box-fish: "Yes."
3. The bonito: "Let's take off our tails and leave them on the shore; we'll bathe and then go up and get our tails."
4. The two bathed in the pool. But the bonito hurried ashore and took the box-fish's tail.
5. The box-fish also went ashore. He saw that the bonito had carried off his tail.
6. He scolded the bonito: "Where are you taking my tail?"
7. The bonito: "My tail over there, you keep for yourself."
8. The box-fish: "Your tail is bad."
9. The bonito: "That's all right, that's your tail over there. Your tail is small, it doesn't fit my tail."

The bonito

10. "I'm keeping this tail. That tail doesn't fit me. I've tried paddling that tail but I never win."
11. /The box-fish/ stayed alone on the coral head near shore.
12. The bonito raced off and left him.
13. That's why the bonito goes far beyond the reef. He goes to the open sea and hides from the box-fish.
14. That's why the box-fish stays on the reef and the bonito goes far away.
15. That's all.

Ti kimO mo ti pakaike

Told by Rimari and Temoki

1. Ti kimO mo ti pakaike ka noho ra. E herekhai porO e hachara there-reu.
2. Ti kimO ka hana ra i tai. Ti pakaike ka hana ra i tua.
3. Ti pakaike ka kiti therereu, ku kahikahi:
4. "Hana 'ka! hana 'ka! tenei therereu."
5. Ti kimO ku hana 'ka; ku kaka ki nU, ku noho i pahi therereu, ku miami.
6. Ti pakaike ku herekhai: "Hutua thua-hara etahi. Hutua thei pongo etahi o hai tuku aikai."
7. Ti kimO tiki wango thua-hara ki ti pakaike, ka tui ti kata pinu ki ti ripoko o ma.
8. Ni matU erua ku to i tua. Ti pakaike ka hana ka rere kinae.
9. Ti kimO ka hana 'ka e herekhai ki ti pakaike: "Ka mai ti matU etahi."
10. KeiokO ti pakaike e tunanga, a herekhai porO: "E kae, e hunu ti aikai."
11. Ti pakaike ka hai ki ti kimO porO e hai ti moto-horo.
12. Ti ua ku to. Ti kimO ku makemake.
13. Ti kapkaike ku tunu ti kanhiu. Ti kimO ku hane iha, ka hakatungutung, ku herekhai porO: "Ma ti Aha tEra e kharo?"
14. Ti pakaike ka hai thaika. Ti kimO ka uru ki roto thaika.
15. Ti pakaike ka here tono u. Ku mate.
16. TEra hau. WAranga tangata hau. Ku oti.

The rat and the spider

Summary

A rat and a spider were hunting ripe pandanus. The rat found some, climbed the tree, and ate without giving any to the spider. Two ripe coconuts fell. The spider grabbed them and wouldn't share them with the rat. He cooked some copra and made a snare in which he caught the rat and cut off his neck.

Comment: This story was collected early in our visit. The two old men who told it were rather shy and unaccustomed to me, and did not tell the story very well. It is well known, and had time permitted, a fuller version might have been obtained.

1. Once there was a rat and a spider. They said they would hunt some ripe pandanus fruit.

The rat

2. The rat went to the lagoon side and the spider to the ocean side.
3. The spider saw a ripe pandanus and called:
4. "Come over, come over, here's ripe pandanus."
5. The rat came over, climbed to the top //of the tree//, stopped beside the ripe pandanus fruit and ate.
6. The spider said: "Toss me a ripe cone and a poor quality cone near the end for me to use as an ear decoration."
7. The rat did not give the spider any ripe cones but threw a pandanus-leaf basket at his head.
8. Two ripe coconuts fell on the seaward side of the island. The spider ran over to them.
9. The rat came over and said to the spider: "Give me a coconut."
10. But the spider would not share and said: "I'm going to take it to make scented oil."
11. The spider said to the rat that they would make a torch for reef fishing.
12. Rain fell. The rat's hair was disheveled.
13. The spider cooked some copra. The rat came over, sniffed, and said: "What's that that smells so appetizingly?"
14. The spider made a snare. The rat entered inside the snare.
15. The spider cut off his neck. He died.
16. That's all. Just a tale of the people. It's finished.

CHANTS

Tere ki mānu (old)

Chanted by Manuere

We were not able to get much interpretation of this chant from Manuere, but we later found that King David knew it very well and was able to explain most of it. The name 'whale' is not once mentioned, but the whole thing is about whales. This fact was too obvious to the natives to be deemed worth mentioning. In the old days whale carcasses were occasionally washed over the reef. This was considered the result of magic (verse 31). Such events were occasions of great rejoicing (38). Verse 39 indicates that an important use of the whale was for oil used to make the skins "glisten".

Lack of pronouns adds to translation difficulties.

The chorus tere ki mānu was described only as a meaningless but beautiful refrain.

David's version differs in several respects, which have been indicated in parentheses. He began with three different verses (A, B, C below) and then jumped to Manuere's 7. The chant was wire recorded.

- A. Ti rongorongo a ni aitu no hai mai ti pouri, //modern Eitu//
- B. Ka tupu wai nia ramu e hokotoru ikoro,
- C. Hikaputuputu roa i roto tinatau ara i tai.

1. Ki nohonoho aku hei, tere ki mānu, mo hia mānu, heu i O, tere ki mānu.

Tere ki mānu (old)

2. PEni hakahua ne hai ki hongo KapingamArangi.
3. Te koro-henua ne hura, ne nghara, ne ro moi, ne tari ki pouri, //note
te for modern ti//
4. Ka tupu wai ko nia ramu e hokorim takapuripuri mai
5. E rErE ai tinAtau henua.
6. Tono uruata ne takapuri iha ki roto tinAtau ara i tai, //modern rUata//
7. RE aka hua ko thokorua ariki:
8. "Hura kahi eiha ti manu Akoī (David, Mateithapu),
9. E toko i thua ti pae i tua;
10. Ki hene iha e hai tono ariki hakaruru."
11. TU ki nua ka hane iha nho wange i natau nua.
12. "Ko wai e heia tikOtou ariki hakaruru?
13. Aku wAranga i ti au porO au e hene iha e hana ki nua e toro taku pae.
14. E au nei ku hani moi kaharua hakatoru i ti koā ti kau arā.
15. Au e rE porO nhenua te hokia kei kOtou e hokia hua.
16. Au e rE porO mUri thakapo te tokon kei kOtou e tokono hua."
17. Ku mUri mai ne huri ne hana ki tono hare i thua ti pae i tua.
18. RE aka hua ko thokorua ariki e:
19. "kOtou e hakarongo ki therekhāi a rE e hai na i kitatou,
20. Hura rā ki rE ki hane iha e hana ki nua e toro tana pae e."
21. Tono rUata ne hene iha ne hana ki roto, ne hakathauthau ana mata-
wAranga, tono tamana manua.
22. Ka rongo hua porO ti rau tAne e mhuimhui i raro Paetua //modern rara//
23. Ka mai ei e hakarErE ai tana manumanu.
24. Ka rongo hua porO ti koku ku tuku ki Uta i tai e Thouhou mo Taringa.
25. Ka mai ai e hakarErE tana manumanu.
26. Ka rongo hua porO ti ika (David tu rua ika) ku iheke ku moe i raro
ti utua o Punatahati.
27. Tono uruata hikitia iha tono waka matahi.
28. Terekia atu rāti ki ngāk,
29. Ro atu kinae, tangi eiha ke tiki meneke ki taha mo tone rohongo.
30. RE aka hua ti manu taha, (David has this additional: Riariaki ai ono rau,
ki rara ti utua o Paetua)
31. Hakathauthau ai ana mata-wAranga mata-hauhau ki hiku tara /tana/ika,
32. Ka mai ai e hakarEherE tana manumanu,
33. Tiki oti ono mahunahu.
34. Ka rongo hua porO ti ika ku moe i raro ti utua Thumori.
35. Tono uruata hikitia eiha tone waka matahi,
36. Tereki atu ki ngeiha,
37. Ro waka kinae tangi eiha ka meneke iha ki taha mo tone rohongo.
38. Heihei aka tinAtau tahiri porO ti rau hana Tokotaringa tei /tEai/
ti me mānu ai
39. Ka mai ei e hakarEherE ai tana manumanu.
40. Ku motu.

- A. The sorcery of the spirits made from the darkness.
- B. Left only a few flies /i.e. people/ remaining,
- C. Meeting then in their path by the lagoon /i.e. at the men's house/.

1. /neither Manuere nor David could explain this/
2. ? magic that was done on Kapingamarangi.
3. The populace went away, was lost, came back, waited until darkness.
4. Only five flies were left; they met together
5. To speak of their land.
6. In the morning they met in their path by the lagoon.

Tere ki mAnu (old)

7. Two priests spoke up:
8. "Go summon the bird Akoi /i.e., a stranger from afar named Akoi, according to David named either MAku or Mateithepu/,"
9. He is crouching behind the breakwater on the seaward side.
10. Have him come and speak to the herald priest."
11. /The stranger/ rose up, came down, tarried with them.
12. /He said:/ "Who respects your herald priest?"
13. I said that I would come, come before /you/ to crawl /to/ my altar.
/David said the altar was about 8 feet long and was placed at the lagoon end of the temple; it had three "black" mats on the sides and three "white" mats on the top; these were kept in good shape so that the stones underneath were not visible; these stones were likened to the bones of a man, and if they showed (kira), bones of people also might show, probably indicative of hunger in the land. People were said to crawl to the altar./
14. I've come now twice, thrice to the place of these people.
15. I say that the lands are taboo, but you come and go freely.
16. I say that after conversation there is to be no poling /of canoes/, but you pole freely."
17. Afterwards /he/ turned, went to his house behind the breakwater to the rear.
18. The two priests spoke up:
19. "Listen all of you to the speech he has just made you,
20. Go now to him so /he/ will come down and come forward and crawl to his altar."
21. Next day /he/ came, went inside /the temple/, recited his ancestor prayers.
22. It was heard that many many men are gathering below Paetua /reef north of Kotukerekere/.
23. Bringing /fish/ to revive the multitude with.
24. It is heard that the murkiness /from swarms of tiny fish/ has reached to the shores of the lagoon off Thouhou and Taringa.
25. Bring to revive the multitude.
26. It was heard that the fish (David: two fish, i.e. whales/ had plunged /through the reef/ and lay north of the reef point of Pumatohati.
27. Next morning they carry down to the lagoon the priest's canoe.
28. They sail straight out in the lagoon southward.
29. /They/ reach it /the whale/, pull /on the rope on the whale/, but it will not yet move from its place.
30. The foreign bird speaks (David: swaggers the hair bunched over his ears).
31. /The whale/ is brought in to revive the multitude.
32. It was not all beginning to decay.
33. It was heard that a fish lies below the reef cape at Thumari /reef to the north/.
34. /He/ recited his prayers of authority to the fish's tail.
35. Next day /they/ carry down the first canoe of the priest,
36. They sail out northward.
37. /They/ go to it /the whale/, pull, /it/ moves down from its place.
38. Songs are sung and the gala leaves at Tokotaringa /reef to the north/, with nothing they rejoice! /David related this to the rat: one without material goods who is happy is really happy./
39. Bringing in /the whale/ to set aglisten the multitude /with whale oil/.
40. It is cut off.

Tere ki mānu (new)

Chanted by Kiati

This chant was composed during the German regime in imitation of the much older Tere ki mānu chant preceding. It has the same chorus. It was composed by Mateirangi in memory of his wife after she died in childbirth. Mateirangi taught it to his oldest son, Tiurō, who later taught it to his second wife, our valuable informant, Kiati. Kiati taught it to Mateirangi's half-sister, Wehiemo, a cripple living at Werua. Wehiemo in turn has taught it to her children. Few others know it, however, for it is still considered a precious family possession, and because people today have turned away from the worship of Utamatua (verse 31). Kiati says she sings this chant at wakes as she sits beside the body, and while she chants all the relatives wail. Ketata, David's 40-year-old son, knows snatches of this chant and said it is greatly liked by the natives of Kapingamarangi.

Interpretation was difficult and involved a great deal of time. Each word had to be discussed. Kiati was extremely patient and able to explain nearly everything. The difficulties were due to (1) vague references to customs and taboos; (2) garbling for euphonic reasons; (3) use of old words and modern words that are well known but infrequently used; (4) absence of pronouns.

The chant tells of the death of a woman in childbirth, the journey of her soul into a whale, the capture of the whale and the general rejoicing. It was recorded on the machine. Kiati knows exactly how many verses were in the song.

1. Ma ni hakahup /hakahua/ ne hai ki tuaitino o tangat.

. (Tutanga thathanga) E tere ki mānu heu i O,
E tere ki mānu mo hia mānu,
Tere ki mānu heu i O.

2. Ne kinitia rō wai /koo/ e rō, tāhi mai /hua/ ikoro, kai te wha /hau/ enge ki tawha.
3. Hara 'nge arumia kauwa /ti kōwā/ tāhia 'ke tangata, kai tē pāu mo ti hai /hēhē/.
4. E tawha te ata e mārama hia /huaroa/, e hopo te mea keukeu /modern angāngā/, ka hana ia ono /i ono/.
5. Hake eihā mate-horau ki aroha /aroho/.
6. Tuku atu ro mā ki mata hōmua ki ara rhongo a te roto.
7. E whatangihia /hakatangitangihia/ e whakāroware tara /harahara/ wai ko mea mai tai no hakatapaina toro te ipa, kei ka mai, kei wange, kei runaki ki ono rima.
8. Hihi ka wake /modern hua/ ai ka mua wai ko tau mā tauwaroho to /roto/ ki i Ange.
9. Tharia thamoni te henua e thari ono hōa, tiki takapuri mai i ai.
10. Hene iha roa tokoto ki rara, rē atu kinae, hana ki te kōā pei he, hare mārama ko mea hakauro wai.
11. Hakarongono mā ti khai e hai ange, ka hana roa te taritari, teki /tiki/ tuai, ka rongo hua toro tina /tono tino/, ku moe Moto-pū /modern Mata-pū/.
12. Ne angatono mā tāne kau kupenga, ne otia ti rongo ki te henua.
13. Ki tere ki tuku i oropakitei /modern tongotai/ o Werua, takapuri mai ki te rongo te ika tohōa ku iheko Pongorauta.

Tere ki mānu (new)

14. Kau /ti kau/ e Uta ku raho /woho ki/ tai ko ti Aha e thene ko thina thenua tērā rā ko Ia.
 15. Ka tike /tika/, ro wai matahautapu, huri tonu huri ngeiha wai to repe /rima/ ke te kupi /e khumi/ ki ti ripa tone /rima tautonu/.
 16. Haere ake rō ti takehe /takahi/ ti taratara te rongo haere rē watu.
 17. Haere atu rō mataowhare rō naho /rōrō noho/ i rara hongo mua take /taka/ ai ko turi, ka mai ei au te ika ki roho /aroho/ ti māria ka oti.
 18. Hakamōrōhi /hakamōrō/ ange to me rō heke ti parupe te Ahirip.
 19. Ku takapuri mai, ku ro iha ki ruo wata /erua waka/ i tai. Uihu matangi atu ki rara ki haua /hā/, rara Taromawhaki /Torongahai/.
 20. Hōkatau atu kināe kauriki /ni ariki/, tāhi rau po /niu/ e wanga, tangi eia hōkarawe hiku o, hāngi ki te roto.
 21. Tuku wo ro mo matauara, ka i hau /hā/ ai ko tori /nia toto/.
 22. Tātākara hu /hua/ ma te ika, tangia ki rawa, ki puri /ti kiri/ hare i tua.
 23. Hu ha huihu hōwēik /ti hūtauihara ti hūtautonu/ mata-niu te /thei hua/ ki tawa, te /thei hua/ ki kawē tone rongo māria ki tai.
 24. Whetea roa tināu matau /mata-rau-niu/, hāngi atu roa ki māria tana ika.
 25. Here Ia roa, ke owhā 'tu ki hongo tana urupewa /uro-pae/; taria ana mē, ke kawā 'ke ke rahongo /ki ti rohongo/, ke tunu ai.
 26. Mā ti kiri ne uru, ka ihunu /huni/, ke tuna o koramaria /hakahU-maria/, ke haua ki rotoāpi /rōrōāpi/ ti me-hoi-me, huna-mē, henge-mē.
 27. Mā ni koneika ne tupu, hōkatoitoi onga, ma tērā huna /hua/ thiū etahi ne ka mai kitatou, ki kōina.
 28. Wāranga pērā kau ni rangi. Tiki kitē kitatou, e hōkatau roa mārama mārama. Hana 'tu ro ai.
 29. Tiki hōkahotūina mai anamua, ka hōkahotūina huai mē.
 30. E here taku nīnī /niu/ i ti nīti /niu/ ti mō topi piki toko ripi, toko ripei /ne toki ki toku rima, toku rima/, ti mē wa toku tinahoe /tinana/, taku no aki nei /takunga kināe/ hōkarohōina atu pērā kōho /koe/.
 31. Mā ti pita ti kau toromēnei, theiki i ara wāranga wāranga, tangata e khāe rā mua ma ti khai a Utamatua, tana pararara mai tā ki taha.
 32. E tāua ki taha pēhē? Te metakutina /metakutina/ kitatou ti uru ne tā, ku hōkatōnūhia, ku ka mai hōki.
 33. Ka hiki ake hua, ko tere ki mānu a ti uru ne tā, ku hika, ku ka mai hoti.
 34. Ku motu.
1. Witchcraft has been done on a human body.
Chorus. /Kiati said this was meaningless; it is repeated after every verse./
 2. /You/ are in great pain, /the unborn child/ is held there, it is not born to the outside.

Tere ki mānu (new)

3. Fetch /her/ straight to the hospital/ lit: place for taking people, the taboo house at Thouhou where the practitioner was possessed and then gave his treatment/, for she cannot walk.
4. As the clouds of dawn gleam, and the daylight is bright, she tremors in the death throes and goes away forever.
5. Carry /her/ down from the boat house for the lamentations.
6. Put /her/ there just in front by the ghost path out of the lagoon /the path taken by ghosts in their nightly journey from the lagoon across the land and to their ocean house/.
7. Weep with love and pity, then fetch the thing from beyond the seas /a ring/ to bid her farewell ... /toro te ipa was not explained; Kiati thought toro was perhaps koro 'gold', from English/ bring it, offer it, slip it on her hand.
8. In the evening chant the chant of love inside /the temple/ for her.
9. The high priest of the land is waiting, is waiting his companions who are not yet gathered here.
10. Now /the high priest/ comes, sits down, where does he tell her to go, to Matāwa for instruction. /Matāwa is the name of a house in the sea belonging to the mother goddess, Rōua; women dying in childbirth went there to meet her and enter the whale./
11. /She/ listens to the instructions given, goes immediately, not waiting, not late, /she/ has heard of the body /whale/ lying at Matapū reef.
12. /The whale/ met the men drawing seines, /they/ tell the news to the land.
13. Sailing fast, /they/ stop at the beach on the lagoon off Werua, /people/ gather here for the news of the whale cast up on Pongorauta reef.
14. The inland people start up and go to the lagoon /to see/ what the happiness is over, the whale there he is!
15. /The bearer of the news/ circles to the end of the taboo marae, turns north, grabs his left arm with his right hand /a conventional measurement of the size of the fish/.
16. /He/ comes, treads on the taboo spider lily /as a symbol that he has fish and therefore need not fear the taboo on the spider lily/, the news spreads.
17. /He/ goes on to the front of the Long House; /the high priest/ sits on the taboo rubble pile, puts one foot on the opposite knee. I /the/ fisherman/ will bring the fish to be loved well until consumed.
18. /The fisherman/ rests, /he says/ the thing /whale/ has been cast up, a parupe /whale/, the Ahirip reef place.
19. /Men/ collect, go down in two canoes into the lagoon. They pole fast against the wind below and beyond, below Torongahai Island.
20. The priests recite to it /the whale/, offering coconut leaves; they pull, they tie /it/ to the boat sides and turn lagoonward.
21. /They/ put it at the path head, that the blood may flow.
22. /They/ frolic freely with the fish, drag it as far as they need, to the "skin" of the house on the ocean side /the customary place to take whales for butchering and distribution/.
23. Privileged people, people without privilege, very green coconuts for everyone, everyone carries the good news lagoonward.

Tere ki mānu (new)

24. /The priests/ unfasten their taboo coconut-leaf girdles /as a sign that the taboo is over and the people may approach/, /the crowd/ come to the skin of their fish.
25. /They/ carve, cut /the fish/ into small pieces on their boundary stones, each awaits his own, then carries it to his home, then cooks it.
26. And the skin gives off grease, it drops, it is cooked to be made good, then is poured into bottles, this useful thing, a greaser of things, a useful thing to keep.
27. The meat left over is used sparingly, for this is the first given us to eat.
28. Thus the tale of the olden people. We had not seen before, months and months passing on /without such a whale after a death/.
29. Before one had not yet come as this one came.
30. I cut down my coconut palm by the coconut palm, cut it down with my hand, my hand, the possession of my mother, really hers, thus mourning for you. /It was customary to destroy property when mourning./
31. But some of the people of today, each acts after his inclination, inclination; people prefer /this/ to the word of Utamatua, his rule they drive outside.
32. Drive outside how? We did not fear, the summit /Roua/ took away /the woman who died/. This was proven: it /the whale/ was brought here.
33. /The dead one/ was carried away, tere ki mānu, the summit took away, /the whale/ was caught and delivered.
34. It is cut off.

"Baptisms"

Told by David

The "baptisms" were ceremonies conducted by the high priest for infants. A green coconut was held over a boy, a raw marau squirrel-fish over a girl, and these chants were chanted. These chants are well known, although Kiati's version was somewhat garbled. Hetata, aged 40, believes that he was "baptized" but does not remember having seen a ceremony. Kiati, 47, remembers the ceremony. That these chants were until recently a vital social feature is attested by the easy vocabulary and lack of archaic terms. They may be considered pictures of the ideal man and woman.

(For boys)

- | | |
|--|--|
| 1. HakaPo wai A ki ou mā o a /nia/ tane. | A baptismal talk about the things pertaining to you males. |
| 2. Hara tau kau-kuru. | Fetch your breadfruit-stick boy's fish gear. |
| 3. Hara tou moni, | Fetch your canoe, |
| 4. Ki phu i māuri, ki phu i mua. | Fill her aft, fill her forward. |
| 5. Hutia ti ika tou tinana ki kai. | Pull in fish for your mother to eat. |
| 6. Ka hana rā māria | You will go later |
| 7. Ki tangata ne tau kinae koe, | To someone else, you will go to her, |
| 8. Kē hutia koe tana ika ki kai. | And pull in a fish for her to eat. |
| 9. Hara tau tae waruwaru ki ti Akau, | Fetch your flying-fish pole to chase on the open reef /not permitted until about the middle twenties/, |

"Baptisms"

- | | |
|---|--|
| 10. Ki phu i mUri, ki phu i mua. | To fill aft, to fill forward. |
| 11. Arumia hua tau tuhU moto-koe. | Chase the <u>tuhU</u> fish alone. |
| 12. Hu tE hakaparepare ki thuhU
a tangata. | Do not encroach on the <u>tuhU</u> fish /or
wives/ of others. |
| 13. To hua ki rara ma tau tae ma
tau hoe, | Simply drop down your flying-fish net
and your paddle, |
| 14. HanA 'ke ki Uta, | Go ashore, |
| 15. Hu tE hirahira ki ti riu ti
waka. | Do not look at the canoe bottom. /let
others attend the fish catch/ |
| 16. Ku rawa. | It is finished. |

(For girls)

- | | |
|--|---|
| 17. HakApo wai A ki ou mE o
ahina. | A baptismal talk about the things per-
taining to you females. |
| 18. Tau hUhU /huhui/ wae, | Your feet are emersed, |
| 19. Tau phOpHO monowai. | You pack /dirt/ in the taro pools. |
| 20. Hina ti rikau tou tamana ki
kai. | Wrap the taro package for your father
to eat. |
| 21. Ka hana rA mArA | You will go later |
| 22. Ki tangata ne tau kinae koe, | To someone else, you will go to him, |
| 23. Ka hina rA e koe tana rikau
ki kai. | You will then wrap his taro package
to eat. |
| 24. Noho i tou hare, hu tE hEhE, | Stay in your house, do not stray, |
| 25. Ti rou tE amo e ti ahina. | The plucking-pole is not carried by the
woman. |
| 26. Haere i taha Taringa, | Go to the edge of Taringa /to defo-
cate/, |
| 27. Ti koA e hauaramaria. | A secluded place. |
| 28. TErA hau. | That is all. |

Fragments

(Interpretation of these short chants and prayers is difficult.)

- | Ti ranga o Utamatua | A chant about Utamatua |
|---|---|
| Told by Heniki and Tioripi
(on the wire recorder) | |
| 1. MAni mai ka ranga toku rA. | Fly here and hoist my sail. |
| 2. He manino mai, ka tuku toku rA. | When it is calm, put down my sail. |
| 3. Au e tetene /tetehe/ atu. | I float away. |
| 4. E mArO ei kimaua. | He and I are strong. |
| 5. E matangi hatia e mako /mArO/, | Let the /tree-/breaking wind /blow/
strong, |
| 6. Te tau i Teniku e mAtamata | Teniku /land?/ to visit |
| 7. E ia tAhira ti tama mUri rangi
/Rimari: ti tama i ara Tahita/ | the boy beyond the sky /on the
Tahita course/ |
| 8. E haere tinaho e Ia rongorong
tAngata. | Go ... hear the people. |
| 9. E ko Utamatua e ngarua moi
TamAna, | Utamatua has hastened from Tamana, |
| 10. E hakatO oka porO Ia | To land saying he |

Ti ranga o Utamatua

- | | |
|--|--|
| 11. Ka hana ki Turei e. | Went to Turei /a land/. |
| 12. Kawe i ingO au e ana ka nOnO
e taura ngatahi | Take the name anchor together |
| 13. Turei ie hakataumata ko Turei
ei hakaeha | Turei ... look at /? / weep /? / |
| 14. U wake e ki tono wa riu uru e | .... |
| 15. Koi tAhi mau ma ti ha rama ti
waka ku ihari e | torch the canoe ... |
| 16. Nga hoa ha tamana naua e ha
hai ti waka. | father they two ... made a
canoe. |

Ti horau o ti roto o Utamatua

The journey of Utamatua's wife

Chanted by Alfred Patterson
(on the wire recorder)

- | | |
|---|--|
| 1. Ho ake rA i mata-hiti-waerua
a ti po, | Wake up at midnight, |
| 2. Onotok ku hana, ku horau, | Onotoki /another name for Utamatua's
wife/ has gone, has sailed away, |
| 3. HakatO atu ki ngAke rA ono
motu erua mai i ai ko Niku-
hetau. | Sailed out to the upper of the two
islands from Nikuhetau /Nukuhetau
in the Ellice Islands? /. |
| 4. Erua ki mata /tamata? / ono waka
ne tianga ki tai, harahara ko
Kapingamarangi. | Two start /? / his canoe, swooping out
to the western sea, looking for
Kapingamarangi. |
| 5. TE kite e ti Aha Utamatua? | Why does not Utamatua see it? |
| 6. E au rA ne aroho anga kinse, | I love her, |
| 7. Ana pure ha /au/ | Only her prayers /or rule? / |
| 8. Haukia /modern <u>hakia</u> / mai i e. | Tell me. |

A fishing chant

Told by Alfred Patterson

- | | |
|---|--|
| 1. Au e hene iha ki tai i e, | I go down to the lagoon, |
| 2. Urungi taku waka ki tonu ki ti
Arau e. | Steer my canoe straight to the landless
reef. |
| 3. Thei humu e tere ai e. | A trigger-fish speeds on. |
| 4. TO mua ki rara e hura e haukau e, | Drop down first to go bathing, |
| 5. Tuku tua nei ka were. | My back here is hot. |
| 6. HanA 'ke, hanA 'ke, | Come up, come up, |
| 7. Hakarangona mE nei, | Feeling now /fine/, |
| 8. Ku mau nhotia mA i e, | Tighten tie /rigging/, |
| 9. Ka teei /tere/, ka teei /tere/
karuO | Sail, sail |
| 10. Ka teei /tere/, ka teei /tere/
ke mai! | Sail, sail, then come! |

Oriori

Prayer

(Given by Alfred Patterson, but known also to David. He was taught them by the last priest, Tiahirangi. These prayers were sung by the priest and his assistants during the daytime.)

- | | |
|--|------------------------------------|
| 1. Hikitia rA e ko te moni, o moni
nei, | Carry there the canoe, this canoe, |
|--|------------------------------------|

Oriori

- | | |
|--|---|
| 2. PorO ki tara ki te ngutu o ti paipai, | So ... to the mouth of the flounder, |
| 3. Tauihara hoki ai koe ku kereu-reu, | In error indeed you turn around, |
| 4. Pe ti Aha au e hai e hakaAuhou, | Why do I do badly, |
| 5. Ka moe po, ka hani moi, wAranga nei, | Lie down at night, come here, speak here, |
| 6. Ka hura rA i to rima e arO maria | Go then with your hand loving well |
| 7. I te kerekere ia wae. | In the sand ... |

.....

- | | |
|--|---|
| 1. E mAnu au mai tu o Hare-koro, | The current flows from the ocean side of Hare-koro, |
| 2. Ruru taku hatu i ti au e tAhe mai. | Shake off my stones /from my hook/ in the current flowing here. |
| 3. Hakarongo au tEnei kai tana tui i rara toku moni nei, | I feel now /a fish/ eating its piercing /hook/ below my canoe here, |
| 4. Toku moni ngoru tuai, | My canoe and old big waves, |
| 5. TokAtoka toina matariri tou ai. | Paying out, pull in without fish
/Alfred says <u>matariri</u> is not 'cold' but he doesn't know what it means./ |

.....

- | | |
|----------------------------------|--|
| Haki WAerua, haki TAringa | Stride with swinging arms Werua, Taringa |
| Tu i ti wai ka rawehakina, | Stand by the taro pools and trade, |
| E hakaAihu mai ko toku ara ki na | Glance hither your path at the ... |
| Te ik e matamata akina | The fish parading |
| Ka tonu mai ango hikiti Oi. | Straight this way, lift ... |

Ti hu

- | | |
|----------------------------|---|
| Ti oriori ti hare makahoro | Prayer for spreading mats in the temple |
|----------------------------|---|

Told by Tokotarauta

(Shy Tokotarauta learned this prayer from his father, Rutin (Rutina), whom he says was an ariki hakeruru or secondary priest; he was unable to interpret it, but David helped out later. A wire recording was made.)

- | | |
|--|---|
| 1. Ti ariki ki nua, | The priest to the top, |
| 2. Rouwa ki rara, | Roua /Utamata's wife/ to the bottom, |
| 3. MAro ti ariki MAro rO. | The priest is strong, very strong. |
| 4. MAro hiki tOrua /tokorua/ koe, | Strength to carry two people you, |
| 5. MAro ti mE kehU, | The is strong, |
| 6. MAro hiki tOrua nei i. | Strength to carry you people here. |
| 7. Ki phO pErA rO | Let us clap that way now /clapping begins/ |
| 8. Tahu ngo ra ki phO pErA rO pErA rO pErA rO. | /Chorus:/ clap like that, like that, like that. |
| 9. Kai hikitia pErA rO pErA rO. | Then bear like that, like that. |
| 10. Ti waka o ti tamana pErA (etc.) | The father's canoe, like that, etc. |

Ti oriori ti hare makahoro

- | | |
|---------------------------------|-----------------------------------|
| 11. Kai ku tonu e pĒrA, | Then it is right like that, |
| 12. Thara ono hoa e pĒrA, | Look for friends like that, |
| 13. Ki Nukaria pĒrA, | To Nukaria Island like that, |
| 14. Ka mai i ai e pĒrA | Bring here like that |
| 15. Ti ariki tAriki e pĒrA | The striking priest, |
| 16. Kai <u>Hatitu</u> e pĒrA | /names of spirits are underlined/ |
| 17. Ni <u>Hamokoropa</u> e pĒrA | |
| 18. Kai <u>Waweatu</u> e pĒrA | |
| 19. Kai <u>Kaheu</u> e pĒrA | |
| 20. Keina i rangA e pĒrA | Eat like that |
| 21. Ki pou pe rarO e pĒrA. | Until the post is down like that. |
| 22. Ku motu. | It is cut off. |

The following chant followed the above:

- | | |
|--|-------------------------------|
| 1. E kei na ke koe, | And ... you, |
| 2. TĀne hākia koe, | You the man speak, |
| 3. PorO huta /hua/ rau koe, | So the leaves bear fruit you, |
| 4. Tai tonu henua koe, | The lagoon of his island you, |
| 5. Ke mānu koe /hākamu? /, | Praise you, |
| 6. Kapa te utua koe, | Side of the reef cape you, |
| 7. Hākahiri aroho koe, | To heal your love you, |
| 8. Hongo PangAriki koe, | For the high priest you, |
| 9. Kei ka hiki koe, | And he carries you, |
| 10. Kitaua ngai keake | We two |
| /David: te tau nga waka ina koe/ | |
| 11. E tuatua taitai ke mokO | .... |
| 12. Kaikai ke makemake | .... |
| 13. Ku oti. | It is finished. |

(A feast followed the spreading of the mats.)

Oriori

Prayer

Told by Kiatī

(This is a portion of an aloha chant (taūwaroho) given by the priest, and appears to be a prayer for the recovery of a man who took sick or was injured at sea, and who was brought to the temple to be saved. It is very old and Kiatī could interpret very little of it. A wire recording was made.)

- | | |
|--|--|
| 1. Ti koro-mata e tiritiri e mo raro e | Eyes are cast down |
| 2. Ki te motu e ka tĒ hokia i tĀne e, | To the island where men are not permitted, |
| 3. Ka tĒ hokia i tĀne tiu, ka tĒ tae mai i ana ako au. | Not being permitted men have sailed away, where I cannot go. |
| 4. Ka piko ia ange hira mai, hira 'nge oku karo-mata noko tapa-tapa, | look this way, like my eyes flashed, |
| 5. Pei te wirange e. | Like the |
| 6. U me to rea ai ie kai ie kai ie marongi roa. | eat, eat energetically. |
| 7. Kotina tēngata ai hōhō mai kotina manunānu e ka torotoro mai e. | people drawing near multitude have come. |

Oriori

- | | |
|-----------------------------------|--------------------------------------|
| 8. Ko te hu wai o hare e ke ma | house ... our house |
| nono mai e, ke mātou hare | |
| 9. Hana rO ki ono motu erua pe ko | Come then to the two islands, Ringu- |
| Ringutoru po ke Waierua, | toru and Werua, |
| 10. EhA ti mE ro ai ie kai ie kai | What is the thing to eat, eat |
| ie marongi rO. | ongergetically. |

Ti uruhanga

Awakening

Told by Tunehau

(These ancient prayers were recited by Tunehau; he then chanted them into the machine; it was noted that the chanted versions were somewhat longer than the first recitation. It was difficult to get information from aged Tunehau because he was nearly stone deaf; we had to work through his wife, Merina. These prayers were chanted by the priest in the Thouhou temple; the first onewas given before daylight.)

- | | |
|------------------------------------|--|
| HatU ti A te rA | Star the daylight the sun? (not tErA 'that') |
| Matariki te rA | Pleiades |
| Unu te | /names of stars or constellations follow? / |
| Taranga te rA | |
| Hekeutu te rA | |
| Mongohenua te rA | |
| Mongotohoro te rA | |
| Uieue te rA / / | |
| Kawai te rA | |
| Rongorongo te rA | |
| Ti matangi hana 'ka i tai. Ka mha. | The wind comes up from the lagoon. |
| Raraikot ei Aha. Thau hakaipo kae | It is clean. What of Raraikot (a |
| mai Raraikot i Hare. Taki mUri mai | priest). Our talk with Raraikot at |
| i ai. Kate tupuna ra koe. TahihI. | Hare Island. |
| Ku motu. | It is cut off. |

.....

- | | |
|--------------------------|--------------------------------|
| Ti waka a Hina haweiA, | Hina's canoe haweiA, |
| Hana 'ka i Tipae haweiA, | Comes from Tipae Islet haweiA, |
| Tana rakaui haweiA | Her stick haweiA |
| Hakaupupe haweiA | Swinging haweiA |
| Ararararara. | |

.....

- | | |
|-----------------------------------|--------------------------------------|
| Mautingitingi maukorowe | Tra-la-la |
| Ka ro moi i ei ti wai Mongotohoro | Will come here the water Mongotohoro |
| | /name of a <u>mokupuna</u> ? / |
| Huruman huruarik | A knife of little feathers?? |
| Ta mata-rau hongo hereu | in the temple |
| Hakatipatipa re a | |
| Hakatipatipa re o | |
| Henua honU | Land land |
| Hotou ariki ei e. | The rule. |
| Ku oti. | It is finished. |

Oriori
Told by Tioripi

(This is a prayer for food and good fishing. Tioripi is over 70.)

- | | |
|---|--|
| 1. Hai ti mE hakamataku thou po. | We do the sacred thing /i.e. make an offering of/ green coconuts. |
| 2. Tiri atu ki rara ti kai thenua, ti kai thou po. | Cast down the food of the land, the food of the green nut offering. |
| 3. Tiri atu ki rara ti kai toko-tarauta, | Cast down the food |
| 4. Ti kai thenua mai i ti moana. | The food of the land from the sea. |
| 5. Hai maria thenua ti ko Tiwawe. | Be good to the land Tiwawe /a person/. |
| 6. Thenua ti ko ki arua ki amau | The land |
| 7. Kahau iA, ie iA, ka kai. | eat. |
| 8. Ka puru to waka e i Eitu purapura. | Sink the canoe of the phosphorescent god /so overloaded with fish/. |
| 9. Ka mai ta hika matau tupuna ti moana. | Bring the sacred bonito and tuna fish of the deep sea. /Tioripi said that <u>matau tupuna</u> meant 'sacred bonito and tuna,' but could or would not elaborate further./ |
| 10. Ei ika rikirik, pe ko ti pita ika, | The small fish and the ends of fish, |
| 11. Pe ko ti karingap /karingapu/, pe ko ti nohu, | The <u>karingap</u> fish and the puffer fish, |
| 12. Pe ko ti rara, pe ko ti ho. | The <u>rara</u> and <u>ho</u> fishes. /They ask for small boney fish so the gods will have pity./ |
| 13. Ka mai rA to ki kono i ti manu to waka nei. | Bring many fish to the thwart of your canoe. |
| 14. Koe reperA e Arohia tou waka nei, | Paddle your canoe again, |
| 15. Hakatautai mo Takame noko Arohia tou waka nei. | The ancestor gods Hakatautai and Takame once paddled your canoe. |
| 16. Hahui noko tere kaki tana moana. | Hahui /oldest son of Utamatua/ once followed the sea. |
| 17. Ka noho Hakahara Heweiki ki ti moana thara mai tuna mE. | Hakahara Heweiki /younger son of Utamatua/ once stayed on the sea to search for his thing. |
| 18. E hakAuta ti waka ti Eitu ti rAngi tangi nei te tauia. | May the canoe be loaded down, the god today make it free from taboo. |
| 19. Thei mei e hene iha i tikuru ara. | One can come down in your course. |
| 20. Hekapere ki atu ki taha ti waka ti Eitu tangi nei te tauia. | beyond the canoe, the god today make it free from taboo. |
| 21. Ka taki ti hatu, ka taki ti kaunga. | Drag out the stones /to weigh down the raft/, tow the raft. |
| 22. Thei me hene iha i tikuru ara. | One can come down in your course. |
| 23. E roA hua mo tikuru thiu. | It is possible and you two are wet. |
| 24. Tiri atu reperA tau wAranga ti wa taiA. | Cast out again your chant for tomorrow's time. |
| 25. Pura-pura reperA mo /ho/ngo henua mo Tiwawe. | Rule again on the land with Tiwawe. |
| 26. Noko muamua kina kinsua hara-hara mAnga taha tinau henua nei. | Once before they two searched for food outside their land here. |
| 27. Hauihau maria ma taura mE. | Calm well and anchored. |
| 28. Ka kaka ti uru ti henua i nua. | Climbed to the entrance to the land above. |

Oriori

29. Ka hepu ki ti moana i rara. Dove down into the sea below.
 30. Ka mUri atu rA hoki nau mUri Followed on also behind the two
 ara maria a ka puru ma a ka
 hua ke ka hai ei.

.....

- | | |
|--|--|
| 1. Hakamoro ti hare o weitu. | We rest at the house of the god. |
| 2. Ti waka ku to ki tono hare
hakatino ange tono ara. | The canoe fell through his house look-
ing for the course /i.e. through the
waves at the calm moment/. |
| 3. Tere tere hakAroware to taha-
taha. | Sailing sailing in poverty /without
fish/ beyond the breakers. |
| 4. Te tauna waka ina i o nua nei
hakatino ange tono ara. | canoe above to show the course. |
| 5. (same as #1) | |
| 6. Mau hangota ne hai i tou hare
nei, ni tamaripa e mata-rua. | We two fishing done in your house,
twenty <u>tamaripa</u> fish. |
| 7. Ti waka nei ka hai tono
horongo ki Uta. | This canoe had its voyage to the land. |
| 8. Thei au wawa etahi ki to ti waka
nei ki Uta. | One of your passes, the canoe fell
through to go ashore. |
| 9. Ku tE mOho hua i tou hare nei. | It was not smashed in your house here. |

Ti uru tohorA

Chant to bring whales

Told by Timoki

(Neither Timoki or Kiati, who knew the chant, could interpret line by line. They said it is a prayer to big waves to float a whale that had been cast up on a reef, down over the reef. A wire recording was made.)

- | | |
|---|--------------------------------|
| 1. Ko Moui /Mouihu/, ko Moui /Moui-
hu/, ko MouhihiwE, ko Poura, | (names of gods) |
| 2. Ka harAa merere wharOrO merere
karakara ta | |
| 3. Noko pura moro Mouihu | .... |
| 4. TARikiri tArErE he te piri matau | .... |
| 5. Ko ohO ki ohO ki e re, | .... |
| 6. Ki a tAne PekErU PekErU ra
take ra take ra whEti, rau
parapara, rau thingitingi, | ripe leaves,leaves, |
| 7. Ka iwHA ti pere kau i O | .... |
| 8. Ti rau whana toko Taringa te ti
mE mAnu ai | festive leaves |

MODERN SONGS

School song

1

- | | |
|---------------------------------------|---|
| HUmaria kOtou ko nia taki o KirInith, | Greetings to you, leaders of Greenwich, |
| Tangi nei kei kOtou tUmaria mai | Today be kind to us |
| E tataKara ai kimAtou e thenethene. | So we may play and be happy. |

School song

- 2
 KOtou ro moi, ro moi kitAtou e
 thenethene,
 E thenethene put thAtau rAng ko
 tangi nei.
 HUmaria thAtau taki mai ki kitAtou.
 Come, come, we are happy,
 Be happy and celebrate our day today.
 Our leaders be good to us.
- 3
 KOtou ko nia taki o ti koro-henua,
 Tangi nei kei kOtou tUmaria mai,
 E tataAkara ai kitAtou ti koro-
 henua.
 Oh you leaders of the people,
 Today be kind to us,
 So we the people may play.
- 4
 KOtou hu tE hakakon kOtou mE.
 Tangi nei huakOtO e oti thenethen.
 Karuz via perperen go koraden.
 Don't be severe with us.
 Today all without exception will rejoice.
 (Ponapean)

TAhiri tataAkara

Love songs

(The church strongly disapproved of these songs, and at the beginning of our stay David told the people not to sing them to us. Young people are very fond of them and compose them to further love affairs. They were very glad to give them to us, and we finally broadcast one to the populace as a hint that we did not disapprove of them.)

Told by TawerA

(a)

- Toku toku ku haingata ki nho mua,
 Toku tuatua toku haingata ki nho mu,
 Toku tangitangi hakaRoware ki toku
 huitin,
 Ku haingata mai ro imua teno aroho
 Wai.
 Au e khI e hai taku miti i ti koe,
 PorO au e khI i tou pAhi,
 Ku tokatakamhate.
 KA 'ra hua hakaRE.
 It is hard for me to be with you,
 My weariness, my difficulty, to be
 with you,
 My piteous weeping within my body,
 How difficult in the face of his love.
 I sleep and dream of you,
 That I were sleeping at your side,
 Rolling in love-embrace.
 I wake up alone, nothing.

(Second verse is in Japanese.)

(b)

- 1
 Toku tokotoko atu e hAha 'tu koe.
 TE hei ei e au ou mAtU,
 Toko atu pEnei toku aroho i ti koe.
 Going forward groping for you.
 I'm not afraid of your parents,
 Crouch forward this way in my love
 for you.
- 2
 Koe rA tE aroho i ti au,
 Toku horukaki mai tua tou hare i
 ti po rOro e hA.
 Ranteio simate..
 But you have no aloha for me,
 My aching-back behind your house on
 the overly long night.
 (Ponapean)

TAhiri tataAkara

- 3
 Au ka noho i mUri thau herekhai
 ne hai.
 Oku roto ku tE papa taku noho,
 Ne mAnatu thau ino /Ponapean/
 ne hai.
 Oku roto ka huaaitu.
 I stay because of our conversation.
 My heart has no solace in staying,
 But thinks how our date was made.
 My heart is sad.
- 4
 Hakia mai marA tou manawa ki iro
 e au,
 Ki tuku i oku roto,
 Ki hEhE au i ti au marI.
 Tarinona kaio (Japanese)
 Tell me now your feeling so I may
 know,
 To keep in my heart,
 So I may stride on well.
- (c)
 1
 Toku moemoe nei, toku moemoe nei,
 PorO koe manawa tahi, porO koe
 manawa tahi,
 TE iro e au koe, tE iro e au koe,
 PorO koe mariuriu.
 My lying here, my lying here,
 Thinking of you my one desire, thinking
 of you my one desire,
 I don't know you, I don't know you,
 Because you keep turning from one to
 another.
- 2
 Au ne hana ne kapunga /Ponape/ thau
 mehanga,
 (Repeated)
 Kei au ku tE matakū (Repeated)
 Toku aroho i ti koe.
 I went our relationship,
 But I was not afraid
 My love for you.
- 3
 Koe ka noho kei au ka hana.
 (Repeated)
 You stay then and I will go.
- Love song composed by Robert (our cook boy) and
 Pisako, given by Robert and recorded on the machine.
- 1
 Nia rE po rErE,
 E hEhE ti ahiArAngi,
 Ka khuaI ko ti mihari /Japanese/,
 I tua Osaka.
 The voices speak at night,
 Going out into the atmosphere,
 Picked up by the radio receiver,
 On the seaside of Hare Island.
- 2
 Keia ka oti ki kapiten,
 Ti rE e rE mai,
 PorO thaua ka tAmata,
 I tua Hawaii.
 /He/ tells the captain,
 The voice speaking here,
 That war has begun,
 On the seaside of Hawaii.
- 3
 Ku mokowA rO thau mehanga,
 Ku tuainau thau hethuki,
 Ku tE iroa e au,
 Thau mehanga toromeanei.
 We two have been so far apart,
 We two have not met for so long,
 That I don't know,
 How we will be together now.
- 4
 Hakia mai rA tou manawa,
 KI 'roa e au tou manawa,
 Ki noho au,
 Kei ku iroa e au tou manawa.
 Tell me then your desires,
 So I may know your desires,
 So I am waiting,
 So I will know your desires.

TAhiri tatakara

To rangAtia mo tou matakū,
 Ki hutua ki taha mo tou huaitino.
 E tahi koe mā? '
 E huamaria atu ki ti koe?

E hūmaria hua kuru hakathanga,

E hakathanga i mau pahi,
 E hura ki kuru mā,
 Ku hai kinae kuru manawa.

5

Your shyness and your fear,
 Cast them off your body.
 Why keep them?
 Do they do you any good?

6

It is better for you two /girls/ to
 leave,
 To leave our side /of the two boys/,
 Go your own ways,
 Do there as you please.

.....

(The following love song was told by Tanieru; he said it was composed by five young men: Tanieru, Matini, Aperu, Apineru, Atonae; it is very easy.

1

Au noko moe i roto /to/ku hare
 KE mahanatu koe.
 Ka tū ki nua, ka hana 'ka e hara-
 hara koe.
 Ka /ha/nā 'ka ka harahara,
 Ka kite rō e au to koā tērā
 E kahi e koe.

I was lying in my house
 And thinking of you.
 /I/ got up and went to find you.

/I/ went and looked,
 I saw the place
 Where you sleep.

2

Toko atu penei i roto pouri
 tongohō.
 TE matakū e au i toku arohō/
 i ti koe.
 Ti rau woroworo tērā
 E reperep ira ke tapa,

I crouch this way in pitch darkness.

I am not afraid because of my love
 for you.
 The Premna tree leaf there
 Trembles like flashing lightning
 /the boy's signal/,
 Then you knew that it's I.

3

Koe ka noho ka hakaapaopao,
 Tou manawa ki papa,
 Kei au ka hana 'ka ka rahi koe,
 Ka tuku i toku hare,
 Ka hai ti mā hakarapakau.

You stay there thinking,
 Make up your mind,
 Then I'll come and get you,
 Put /you/ in my house,
 And do the sacred thing.

4

/Japanese)
 Thau mehanga tokorua,
 TE mei ti whae thangata.
 Koe hua ka pakoko mai tou manawa.

Our relationship between us two,
 No one can separate us.
 Only you are weak in heart.

5

Toku thome waka i rara,
 TE irō e au ti arohō,
 Tērā hua, no kite atu ki ti koe.
 /Japanese/

My sprouting up from below,
 I did not know love,
 That was all, then /I/ saw you.

Miscellaneous

The Lord's Prayer

(Translated from the Nukuoro language by Iohanes, the intelligent and co-operative number-two pastor. Since the prayer and most of the hymns are in Nukuoro, it was very difficult for him to translate into Kapingamarangi and there are probably some mistakes. A rather literal translation is given.)

Timatau Tamana tEra i ti rAngi,
Ki tapu Tou ingO,
Hani moi Tou hotOriki,
TAhia Au muna i hongo henua
Ki hai pe tono tAhi i ti rAngi.

Koe ka mai matau kai
E hUmeria mai ki kimAtou tangi nei.
Kei Koe whEte mAtau ihara
Mai i mAtau pAhi,
E hai pei kimAtou e whEte nia hara
o natou
E haihara mai ki kimAtou.
Hu tE kae kimAtou
E wanga ki ti hakamata.
Kei Koe hakamOuriina mai kimAtou
i ti huaaitu.
Ni Au mE ti hotOriki,
Kei ti mokopuna,
Kei ti matamata,
E tE motu.
Amen.

Our Father there in the heavens,
Sacred be Your name,
May Your rule come,
Bring about Your word on land
Just the same as its accomplishment
in heaven.
Bring our food
Which will be good for us today.
And forgive our sins
From our side,
Just the same as we forgive the sins
that they
Sin against us.
Do not carry us
And give to temptation.
And save us from evil.

The rule is Yours,
And the divine power,
And the glory,
Which is not cut off.
Amen.

Matangahoru herekhahi

The ten commandments

(Translated by Iohanes from Nukuoro; no official translation exists; this was made hastily and is not offered as one; the Kapingamarangi people seem satisfied to repeat the Nukuoro version every Sunday. The English translation is fairly literal.)

1

Hu tE hai matua i tahi matua i tuku pAhi.
Do not have as a God /literally: parent/ a God at my side.

2

Hu tE heia tahi Eitu ni ou e hakatiringa ange ki tahi mE i ti rAngi i nU,
pe ko mE i hongo henua i rara, pe ko mE i ti wai i rara ti henua. Hu tE
tokoturi ki ina ange ki kinAtou, kei hu tE hei-hekau ange ki kinAtou; ko
ti matua ko au etahi a nia mE ko au ko Iohowa tou matua. Ko au e hui ange
nia huaaitu ange o nia tamana ange ki natau tama ka tae ki toru mo ti ha
atu-tangata e kinakina i ti au. Kei au e hakarapakau ki natou e aroho i
ti au mo tAhi aku herekhahi.

Do not make a spirit for you that resembles anything in heaven above or
anything on earth below, or anything in the fresh water below the earth.
Do not kneel ... to them, and do not serve them; I, the parent, am the one
of those things, I Jehovah, your God. I pay the evils of the fathers on
to their sons arriving at three and four generations which hate me. I
show mercy on those who love me and keep my commandments.

Matangahoru herekhahi

3

Hu tE khaiina ti ingoa Iohowa tou mAtua ki katakata ai; e tE hakatapa Iohowa poro e tE haihara pe ko ai e akoako tono ingO tatakara ai.
Do not speak the name of Jehovah your God to be laughed at; for Jehovah does not say that he does not sin who imitates His name as a joke.

4

ManAtuina ti rAngi-tapu, mo ki heia ki tapu. Eono rAng e hai-hekau ai ka hai ki rawa au hekau. Kei ti hitu rAngi ko ti rAngi-tapu ai //a?// Iohowa to mAtua. Hu tE hei ai tahi hekau etahi, koe, ko tau tama tAn, ko tau tama 'hin, ko tau tangata-hai-hekau tAne, ko tau tangata-hai-hekau ahina, mo au manu torotoro, mo au kau-mai-tai i tou pAhi. Iohowa ne heia ti rAngi mo hongo henua, mo ti moana mo nia mea huakoto e hA i ono roto. Kei ka hakarawa ti hai mE i ti hitu rAngi, tErA a Iohowa ne hakahUmaria ai ti Rangi-tapu keia hakatapu.

Think of Sunday, and make it sacred. There are six days to work on and finish your work. The seventh day is the sacred day of Jehovah your God. Do not do a single piece of work, you, or your son, your daughter, your man-servant, your woman-servant, your four-legged animals, and your people from overseas at your side. Jehovah made the heavens and the surface of the earth and the sea and everything contained in it. He finished making things on the seventh day, therefore Jehovah made blessed the sacred day that it would be holy.

5

Hakarapakauina tou tamana mo tou tinana ki rokoakE rAng i hongo ti henua a Iohowa to mAtua.

Honor your father and your mother so that they may have very many days on the earth of Jehovah your father.

6

Hu tE tArikitia tangata ki mhate.
Do not kill people.

7

Hu tE hai pei ti manu.
Do not commit adultery /literally: do like the birds/.

8

Hu tE kaiA. Do not steal.

9

Hu tE khaina nia hai o to ho ki hakatiri-khaina.
Do not speak of your friend's action in lies.

10

Hu tE mAnga ki ti roto o to iho, pe tono tangata-hai-hekau tAne, pe tono tangata-hai-hekau ahina, pe ko ana kau, pe ko ana as, pe ko thei mE i mE a to ho.

Do not covet the spouse of your friend, or his male servant, or his female servant, or his cows, or his asses, or anything of your friend's.

The ideal character

Several people were asked separately to describe the ideal character, the person whom everybody liked. Cf. "Baptisms". The order of frequency of sins and virtues mentioned more than once is:

five times - aroho 'aloha'

four times - hei nia mea huanaria 'do good'

kaiA 'steal'

three times - hakatokoreke 'be mischievous, disorderly'

twice - hira ki rara 'be humble'; motopouri 'industrious'; tUmaria 'kind'; hakanuamu 'proud'.

The ideal character

1

King David, a strong character and leader, strict, rather puritanical:
Tangata e hakarongo i thakanoho poro hu tE kaiA, hu tE hai pei ti manu, hu tE piripiri no, hu tE hakanakia ti mE a tangata, hu tE tAriki tangata, hu tE kaiA ti roto o tangata. E hei nia mea hUmarI; ka hihai ti korO, ka herokhai inua, ka hui. Hu tE hAtokoreke.

A person who obeys the law not to steal, not to commit adultery, not to indulge in petty thievery, not to envy things of others, not to strike people, not to steal the spouse of another. He does good; if he wants any gear, he speaks first and then buys it. He is not disorderly.

2

Iohanes, the number-two pastor, rather liberal and one of the best minds:

Tangata e hira ki rara, e hUmarI ki n tangata, hakarE hakAmuamu, hakarE kaiA, korokoromAnga, hei nia mea huaaitu, e aroho i n tangata. TEra hau.

A man who is humble, who is good to people, he is not proud, he does not steal, covet, do evil, and has aloha for people. That's all.

3

Hetata, eldest son of King David, aged 40, a quick mind, one of the hardest workers, the island policeman:

Thangata hUmarI i ti mOmE, motopOri, matamata hUmarie i ni tangata. Ana hakanO e hUmarI, pei hakarE kaiA, hakarE hakAmuamu, hakarE e uwou i thangata, hakarE hakatokoreke. E hira ki rara, e aroho i thangata. Kei-okO ni tangata huakoto e manawa i mE.

A man good at work, industrious, who takes good care of people. His habits are good for he does not steal, he is not proud, he does not scold nor is he disorderly. He is humble and has aloha for people. Then everyone likes him.

4

Siro, aged 30, helped us very much, a clever fisherman:

Tangata hAmatopOri, tangata hakarE kaiA, tangata tUmarI, hakarE hAtokorek, e aroho i tangata, e hira ki rara.

5

Ropete, aged 20, our cook, a good mind, intelligent, a ladies' man, not very industrious:

Tangata e huamaria tono manawa e huamaria ki ni tangata huakoto. E tUmarI ki ti kau huakoto. E noho i tono hare e aroho i tangata hani moi. E aroho ki tangata ka haere RA hongo ti ara, kei mE e kahikahi RA ono mu i tono hUmarI ki ni tangata huakoto. Huakoto ti koro-henua e tuku ko mE pEnoi tuahina ni ono.

A man with a good heart who is good to everyone. He is kind to everybody. He stays at home and is hospitable for people coming in. He has aloha for people walking on the road and calls them to come because of his kindness to everyone. He treats everyone as his brother.

Ti angori

Fishing

Told by Siro

(After a fishing excursion I asked Siro to describe briefly the fishing processes as a vocabulary and technique review.)

1

E unahi ti thave, ka there, ka thU, ka tuiaki ti nounu ki ti mAtau. - The flying fish is scaled, sliced in two lengthwise, cut crosswise, and the bait is threaded on to the hook.

2

Ka wanga ki roto ti rou kuru, ka katikati hakarur. - It is put into a breadfruit leaf, the ground bait is bitten off.

Ti angori

3

Ka wanga ti hatu, ka titi, ka nep, ka hutu ki taha. - It is put on the stone, /the fishline/ is wrapped around, a slip loop is tied, it is thrown overboard.

4

Ka tara ti uka ki taha, ka ruru ti hatu ki mehet, ka hakanoke turi. - The line is thrown out, the stone is jerked until it slips loose, /the line/ is paid out a little.

5

Ka nepe ki ti mara. - It is hooked on to the gee-string.

6

MA tiki kai ti ika, hai reperā ti hatu i ti pita ika, ka hutu ki taha. - If the fish have not yet bitten, fix another stone on the other end /of the line/, throw it out.

7

Ka toe aka ti pita i rara. MA tiki kai ti ika, hikaina 'ka e hakatina ti mātau. - Pull in the slack of the end below. If the fish don't bite, pull in /the line/ and inspect the hook.

8

Ka kai ti ika, ka hutu. - If a fish bites, pull it in.

9

Ka hutu, ka hutu, ka hutu, ka iae, ka taraki. Ka wanga ki roto ti waka. - It is pulled and pulled and pulled, /the fish/ comes up, it is hit. It is put into the canoe.

10

Anamus, kitaua ka thenthen, ke tu mā, ka hātanga parū. HakaE reperā e hutu ti ika. - In the old days, if we rejoiced, then we would be unlucky. We would pull in no more fish.

Conversation

(For the beginning of the first public recording, we had two young men, Taverā (A), and Tierewe (B), talk about anything they wanted. It is interesting that they talked of the old people. Great laughter rewarded (B)'s last remark.

A. Maria koe. - Hello.

B. Maria koe. - Hello.

A. Uvā lei tangata tērā e matū i hongo thenua nei ko Kirith ra ko ai? - Yes, who is the oldest man on this land of Greenwich?

B. Ko ai tērā hua ko Hatuweti. - Who else but Hatuweti.

A. Au e nho hua, tē iroa e au. TE irō e au pe tangata matua rā ko ai. - I just live here, I don't don't. I don't know who the old man is.

B. Ko tē hani moi imua ki 'roa koe ke pēhē. - If you had come here sooner you'd know.

A. Uvā. Ke tokorū rā ko ai tērā e matua? - Yes, who else is very old?

B. Tokoma rā ko ai? Ko Manuere. - Who is the second? Manuel.

A. I! Ko mēna rā tinau henua. - Oh! It's their country.

B. Uvā. Ko mēna tinau henua. - Yes, it's their country.

A. Ku aroaro nau mehanga. Ti mea marā taki hia nau ngataū - They've been here a long time. How old are they?

B. Ehia hoki? E taki mathiwa pe taki rau. - How old? Each is 90 or 100.

A. Ku rawa. - That's all.

PART IV

WORD LISTS

NUKUORO WORDS

The Nukuoro dialect is quite different from that of Kapingamarangi, but many natives of each island know the cognates of common words in the other dialect. No phonemic analysis of the Nukuoro dialect has been made, but conversation with a Nukuoro student at Truk indicated that a dual system of consonants exists on Nukuoro as well as on Kapingamarangi, but that the distinction is based on being fortis or lenis. In preparation for the field work, the 600 words collected by F. W. Christian (note page 4) had been tabulated. To facilitate future studies, these words are incorporated in the Kapingamarangi-English list following and designated by N. Length of vowel was not indicated by Christian. A few Nukuoro words were also collected by the CIMA party but no assurance can be given of the accuracy of any of the Nukuoro words listed.

ABBREVIATIONS

cf. compare.

Eng. English loan word.

Fosberg F. Raymond Fosberg, of the U. S. Commercial Co. Economic Survey, 1946, who identified numerous plants.

Hosaka Edward Y. Hosaka, of the same survey, who also identified many plants.

Jap. Japanese loan word.

K Kapingamarangi.

N Nukuoro word, see above.

obs. obsolete or nearly obsolete.

pl. more than two, plural.

PMP Proto-Malayo-Polynesian; "A" refers to list "A" of regular comparisons, beginning page 42; "B" refers to list "B" with comparisons with questionable meanings, page 45; "C" refers to list "C" of questionable comparisons, beginning on page 45.

sg. singular.

Smith R. O. Smith, of the U. S. Commercial Co. Economic Survey, who identified numerous fishes.

In the definitions and examples of words, only the initial of key words of more than three letters is given.

Words are arranged when possible by roots. Thus words beginning with the common causative prefix haka- are listed under the following root, as: haka-maA 'to help' is under maA 'light weight'. Words with no known meaning for the root are shown thus: anga: hakAnga - ...

ing ~~various forms~~, such as reduplicated, transitive-imperative, and causative, that have been noted, are tabulated below the root. Time did not permit obtaining all such forms. Accordingly, additional forms for many words occur.

A part of speech in parentheses following an English word applies to that English word, not to the native word.

Final vowels are shown where known, but it must be remembered that nearly all of them may be dropped in fast speech (page 12), and particularly before a pause. Initial and internal vowels that are frequently omitted are in parentheses. In the examples following the definitions, such vowels may be entirely omitted.

KAPINGAMARANGI - ENGLISH

A

a - particle indicating a following direct object, used before ae 'him, her' (but not ae 'thing'), meaA 'them (dual)', and names of people; page 32. Au ka kumikumi kin^atau. - I grabbed them. Au ka khumi a ae. - I grabbed him. Au ka khumi a Puwat. - I grab Puwat.

(-)a(-) - possession (not close or intimate), of, pages 18, 20-21.

A - daylight; PMP ha(hg)jaw "A".
aoina, oina - be overtaken by daylight.

A - say, hey! (to attract attention).

A - see Aha.

(w)ae - none, be none, no, without; ti wai ae - no water, without water; tangata ae - without people; hErU ae - without clothes, naked.

Aha - what, why; PMP apa "A"; page 27. Aha, A is used after possessives or after the following: e, e ma, ei, i ti, lhai, ma i, ma ni, ma ka, ma ku, ma ti, me, me ku, ni, peRe, perO. It also occurs after nouns. E ma 'ha hoki.- You are welcome. Don't mention it.

(w)ahanga - channel between islets.

maA-'hanga - long entrance passageway to a fish trap.

ahi - fire; PMP apuy "A".

ahiArAngi - atmosphere.

mata-korokoro-ahi - spark.

ruAhi - ashes.

ahiahi - N same as hihi.

ahina - woman, female; PMP binay "O"; niA 'hina - women.

ahu - N islet.

- ai - possessive interrogative, whose, who: PMP /s/a/y/i "C". Ti penthir tEnei ni ai? - Whose pencil is this? Tou ingO rA rA ko ai? - What is your name?
- (w)ai, (w)oi - particle following verbs indicating continued action or referring to a previous antecedent; page 35.
- aiahi - N same as hiahi.
- aithin - Eng. ace.
- aitu - N and probably old K, same as Eitu; Tere hi mAnu (old) l.
- aiu - alphabet (named for three vowels). Tauria ti aiu. - Say the alphabet.
- aka - root; PMP aka/r/ "A".
- (w)aka, (w)ake - up, upper end of the island or atoll, landward, ashore; page 29.
- akA - see kA 'sharp'.
- akai - N same as keiokO.
- akAnga - large piece of coconut husk.
- Alau - landless coral reef.
- akhai - flower, bunch of flowers worn on the ear; earring.
- akI - throat, esophagus.
- aliiaki - white "fairy" tern; for their good role in legends, see Timutoko 24 and Utamatua 9.
- akiokooko - Oliva sericea (Smith), olive shell with two purple horizontal bands ^{and} a pale yellow vertical band.
- ako - teach, imitate, show; PMP a(ng)ken "A".
- akoako - explain, show, learn, advise, imitate, lesson; tangata-a. - teacher; tangata-a.-o-IethU - apostle; tangata-a.-thaunaha - pastor, preacher.
- akoina. A. mai hi ti au. - Teach me. Show me.
- aku - gar fish, needlefish, Belone platyura (Smith).
- aku - my (pl. head), pages 18, 20.
- ama - outrigger float.
- Amene - Eng. Amen.
- Amerika - Eng. America.
- amo - carry on the shoulders.

amu - a strand of a number of coconut fibres; to make such a strand.

amu - N wire; bomb.

Amua - foremost, important, chiefly, chief; tangata A. - chief.

hakaMu, hakaMuina - praise, glorify.

hakaMuamu - be proud, vain (The ideal character 2, 3).

ana- - past time.

anane - when (past)?

anAhi - yesterday.

anamua - ancient, old, in old days, long ago.

anapo - last night.

anarUata - earlier this morning.

anatirAngi - day before yesterday; a few days ago.

(a)na - his, her, its; page 18.

anA - there; those are (were, will be); page 22.

(a)nA - those.

anairanei - N today.

anei - here; these are (were, will be), these; page 22.

(a)nei - these.

anu - N dance.

anu - N some.

anga - outer shell of a seed, shell, shell fish; ti a. (followed by an object) - empty; ti a. ipu - empty coconut shell; ti a. tepetep - empty box. Ropet, ka mai ti a. ipu. - Robert, bring me an empty glass.

anga - unit of measure ^{between} $\frac{1}{3}$ outstretched tips of thumb and forefinger.

anga: hakaAnga - claim falsely, as property of others. ME ku h. ki toku mathith. - He falsely claimed my matches.

(w)anga - see wanga.

anganga - N body.

angAnga - death throe.

angatonu - meet squarely, hit directly; a. mo to ara - directly in front of you, directly in your path.

angauri - see uri: uriuri.

ange - towards the addressee, as after haki, kaue, okouko, herekhai;
a. i - than, more than.

- angi - blow, as of the wind; PMP angin "A".
 angiangi - blow, be in a breeze, breezy.
 hAngi - move, as a boat; swing arms, as in dancing; blown back,
 as coconut fronds in the wind; blow hard. hAhAngi.
 mea-hakaangiangi - electric fan.
- ango - N tumeric plant.
- angori - go fishing with a line.
- apaapa - N door.
- apApa - enclosure, wall.
- apasa - N see pasa.
- Api - N room; PMP ambi "B". rOrOApi - bottle.
- apiapi - foam.
- apo - N accustomed.
- apo: hakApo - pre-Christian "baptism", see "Baptisms".
- apongi - N capsize.
- apotonu - N true.
- apuru - drown, sink.
 hakApuru, hakApuruina - sink, swamp. Ti matangi ma ono peau ku haka-
 puru matau waka. - The wind and waves swamped our canoes.
- ara - road, path, way, canoe course; meaning; PMP zalan "C"; e ara pe,
 tono ara - it means. Erue no ara. - It has two meanings. Tou ara i
 ou waranga. - Do as you please. Suit yourself. Koe e ara i au wa-
 ranga. - You do as you please. TehE ti ara o therekhai? - What's
 the meaning of the word?
- ara - wake up, awake. hakAra - stay awake. (Hina mo Tinirau 37)
- arA - there, those are (were, will be), page 22.
- (a)rA - those.
- araara - species of fish and a string figure named for it.
- arero - N same as horore.
- areto - Eng. alto.
- Ari - win, excel, highly skilled; PMP Raring "B"; tangata Ari i ti hai
 nia mea huakoto - man skilled in doing everything. MA ko ai e Ari
 ti rhere? - Who won the race?
- ariki - chief, pre-Christian priest.

ariri - turbo type of shell; raa. (ra 'riri), pono a. - operculum, cat's eye.

Aro - paddle, row.

Arohia.

aroa - N aloha; also old form for K.

arohe - aloha, love, affection, pity; PMP harep "A".

hakAroho - greeting, welcome, pity, greet, salute, shake hands. Ti ariki ku h. ti kau kE. - The chief greeted the strangers.

hakArchoina.

hakAroware - poor, impoverished; matamata h. - look without finding anything; tangitangi h. - piteous weeping.

takaroha, takaroha - be well or better off, be relieved, improved.

T. katO! - What a relief! (Apari 22) Au ku t. katO, au ku angiang! - What a blessing, I'm in the breeze!

tauwaroho - pre-Christian prayer.

aromoi - N name of an ancient month.

arOrO - see roa.

arotahi - N all.

(w)aru - see waru 'chase'.

Aru - go, go straight. Au ku Aru tonu. - I am going straight.

AruAru.

Arumia; A. hua ki ti hare-tane - go straight to the men's house.

ata - picture, shadow, shade; PMP hantaD "B".

ata-tangata - doll, statue.

mea-hihi-ata - photographer.

rUata - morning.

ataera - N otherwise.

atarima - forearm.

atawae - calf of leg; cf. katawae.

ate - liver, lung; PMP hatay "A".

Atea (usually AtE) - the lagoon and its surface.

rangi-AtE - atmosphere.

AtE - be clear of brush; not cluttered up, as a house; arranged, tidy;

tE AtE - inconvenient, unhandy, untidy; hu AtE ti imu - coals have formed in the oven. Au e hara oku keinga ki AtE taku kuru ki thomo.

- I will cut my weeds so that my breadfruit tree will be freed of brush and grow.

hakAtE - arrange, tidy up.

atharatara - fine-grained kind of coral, usually in lagoon.

athE - large mushroom-type of coral.

atiri - thunder. E mawa ti a. - The thunder is clapping.

atoto - N stick connectives, booms to float.

atu - bonito.

atu - loom beam.

atu-henua - archipelago.

atu-pApA - the world, the entire world.

atu-tangata - generation.

atu - away, away from the speaker, page 29.

ature - mackerel.

au - current; PMP haRus "A".

au - gall bladder; octopus sepia.

au, wau - I, me; PMP aku "C". Au e heu atu ki ti koe. - I will ask you.
ME e heu au. - He will ask me. E kae ko wau. - I carried it. (Ti
atu 10)

au - your (sg.), page 10.

au: hakaAuhou - waste; tangata-khai-tangata-h. - malicious gossip.
matangAuhou: huaaitu m. - ver bad

auseahi - N smoke.

auwa - N Ficus prolixa, banyan (Fosberg).

(w)awa - channel; stone fish weir; PMP sawang "C".

awanga - N wife.

E

e - particle preceding adjectives indicating 'to be'. E khara! - How
delicious it is!

e - particle preceding verbs indicating purpose or intention or present
action; the person who; page 34.

e - particle preceding negatives indicating present time; page 34.

e - particle after a verb and before a pronoun actor; page 33.

e- - prefix to numbers, counting everything except people; erima rangi -
five days; ehia phan? - how many dogs?

E-e! - Oh! What! (surprise)

Ei! - Say!

ei - variant of the particle ai. See also Aha.

Eitu - ghost, spirit, demon, god.

e mA 'ha hoki! - see Aha.

eo - N answer.

epuepu - N same as apiapi.

Eu! - Oh!

H

hA - stem, trunk, as of puraka, taro, or banana; PMP pa'a "A"; ti hA
niu - partially dried and drooping coconut leaf.

hA - four; PMP e(n)pat "C".

mata-hA - forty.

matangahoru-ma-hA - fourteen.

hA - longer, considerably longer; project beyond, pass by; po rOrO e hA
- too long a time.

hA - put, put in, pour, pour in, add, contain, hold, flow (as of blood);
PMP baha "A". Thepetep tEnei e hA nia rau-pEpA erau. - This box
holds 100 sheets of paper.

hA: hakahA - bend down, as to pick up something.

haere - go, come; h. mai, h. atu.

hahaere: nia rakau-l. - stilts.

haere - N same as hakatuatua.

haha - N mouth.

hAha - stay from boom to the helmsman, spiller rope.

hAha - explore, explore with a light; grope, bomb; PMP baba "B".
ThikOkī ku h. Thouhou ki ni amu. The airplane bombed Thouhou. H.
mai ti mathith. - Grope and get the matches. (Utamatua 58 also)

hAhAkE - see hAkE.

hAhi - slice, split, operate (as by a surgeon).

hAhia.

hai, hei - make, do, be, say; put on (as a lei); hai pei - pretend to be,
assume the shape of; hai ana mE ki - keep something; hai tana mE ki
- use or borrow something; tangata hai-mE - clever person. ThAne
ku hai Ia pei ti piripiri. - The man turned himself into an octopus.
(Pahitahi 27) Kinatou e hai tinatau A. - What are they doing? Au e
kae ti mE-pApA e hai taku mE. - I will take and keep the frying pan. Au

e
 /kae ti mE-pApA e hai aku mE. - I will take the frying pan and use it.
 E hei pErA. - It's like that. Au ku hai ki ti koe. - I spoke to you.
 Ku hai tana miti. - He dreamed. E hai pei ti mE etahi. - It's exactly
 the same. Au tE hei ei e au koe. - I'm not afraid of you. Hu tE
 hei ei koe. - Don't be angry. Excuse me.
 haia, heia. Hu tE h. e koe. - Excuse me. Tamakiki khUru ku heia e
 kinAtou tinAtau tangata-akoako. - School children are timid and
 respectful of their teacher.
 haingata - difficult, hard.
 haingohia - easy.
 hai-tama - pregnant.
 hakahai-roto - get married, married couple.
 hangA - obs. method, way, technique, how to do. Au tE irO ni h. hai o
 ti mathin tErA. - I don't know how to work that machine

hai - sting ray fish; a kind of string figure named for the sting ray;
 PMP paRi "A".

haiawa - N large road.

haimakawaa - N guard.

haina - N law.

haikae - N same as hiAkina.

hai kai - N food, nourishment.

haitia - close.

haitoka - N door.

haka - stride along, walk vigorously; PMP zangka' "A".

haka- - prefix to numerals indicating times, as: hakarua - twice; haka-
 tabi - once; hakatoru - three times.

haka-, ha- - causative prefix, page 24. Delete and look for the root word;
 for example, hakamataku is defined under mataku.

hakAehA, hakAhAehA, hakAihu - obs. glimpse, believe to recognize. MA ko
 ai tErA e hana ki tai? Au ku h. porO mA ko Terumuri. - Who's that
 going lagoonward? I think I make out Terumuri.

hakamorau - N hurry.

hakange - blame.

hakao - N buy, pay; h. atu - sell.

hakapo - N greet.

hakApo - see apo.

hakapu ange - N blame.

- hakarara - N a species of beetle.
- hakarE - no, none, be none, nothing, do not; page 30; h. tika - constipation.
- hakarosi - N guard.
- hakAtata - see watata.
- hakatE - a favorite food consisting of baked coconut flakes (wareware) plus tara, puraka, or breadfruit. Ti kau arA e waru nia runA ki tauwouwe e hei ti wareware nomUri ka hA nia tara ki hai h. - They scrape green coconuts with bivalves to make wareware and afterwards they add taro to make h.
- hakatE - Jap. garden.
- hakAtiringa - tridacna intestine.
- hAkE - carry, as a table; tilt, be tilted, out of tilt, askew.
hAhAkE - roll, as a ship.
- haki - pluck; break off, as breadfruit, coconuts; pull a trigger; shoot; pull in fish (Utamatua 73).
hakia.
- haki - tell, say. Ropete ku h. mai ki ti au ti ingO o ti manu. - Robert told me the name of the bird.
hakia.
- haki - see hoki 'also'.
- hAki - stride, walk fast with swinging arms, very characteristic of K people.
- hAnA - Eng. hammer.
- hana - go, come; PMP pa/n/aw "C"; hana iha, hane iha, hene iha - climb down, descend, go or come towards the lagoon; hanA 'ka, hanA 'k - go or come over to the ocean side; climb up; mai imua ka h. ki mUri - from beginning to end. Au e h. ki tua ka hane iha rA. - I'm going to the ocean side and then come back. h. is used much more frequently than Eng. 'go' and sometimes merely indicates that a verb follows: Ka h. rA, ka uru ki ono roto. - /She/ then entered its interior. (Hina 98)
hanahana - diarrhea.
hanei tharaharau - game played by men and women consisting of hiding coconuts or pandanus cones.
hene iha - same as hana iha.
- hana: mahana - hot; PMP panas "A". mahanahana.
- hanau - birth, born; lay (n egg).
hakahanau - the brothers and sisters in a family. TikOtu h. rA ko ai?
- Who are your brothers and sisters?
- hani - come (sg.). H. moi! - Come! (very frequent)

- hanohano - N diarrhea.
- hanu - N possess, some.
- hanga: ti h. u - many fish traps.
- hanga - open wide, as the mouth; PMP hanga "A".
 mahanga - be open, like a tridacna clam or a leaf.
- hanga - tie pairs of ripe coconuts together.
- hanga - see hai 'make'.
- hanga - unwoven or woven collections of warps for the loom; the woven strands in a kilt; always used in the pl. with nia.
- konehanga - a single warp.
- hangaehanga - inedible species of sea crab.
- hangahanga - awaken.
 uruhanga - ancient pre-dawn prayer, page 142.
- hangai - paddle with short swift strokes.
- hangai - feed; PMP pangan "A". hahangai.
- hang: mahang: ti mE m. - faint sprinkle, fine rain that hardly reaches the earth.
- hAngi - see angi.
- hangkathi - Jap., Eng. handkerchief.
- hangone - N awaken.
- hangota - same as angori.
- hangoto - N same as hangota.
- haonga - N hole, boring, as in an outrigger float.
- hapai - hold or carry in the flat of the hands; PMP za(m)bat "A".
- hapake - N same as hEpaki.
- hape: hapehape - limp, walk on one foot.
- hapo - N hold, grasp.
- hapuhapura - spotted or striped with at least two colors; variant hapui-hapura.
- hapura - shine dimly.
- hapurewe - moss.
- hapurungu - stout, of a well filled-out and rounded figure, pleasingly plump, stout but not pot-bellied or tall; said of people, pigs, fish.

hara - mistake, error, sin; PMP sala "A"; ti kungamE etahi, kei thei
 matU to e hara - a pair of ripe coconuts and one extra.
 hai-hara - mistake, make a mistake, sin.
 hakaharau - oblique.
 tauihara - left (not right).

hara: harahara - pounded pandanus cake meal, sometimes with copra and
 cream added; note that the pandanus tree has a different name; PMP
paNDan "C".

harakhara - pandanus ripe enough to cook but not to chew raw.
 haramoto - pandanus fruit fully formed but still green.
 hararheu, hererheu - pandanus fruit ripe enough to chew raw (Ti kimO 3).
 harathongo - pandanus fruit beginning to ripen.
 huahara - pandanus key of good quality, whether ripe or not.
 huaharahara - partially ripe key.
 kahara - pandanus mat; ti pahi k. - a single mat; k. turI - mat skirt
 worn by women, especially when working in taro patches.

hAra - cut grass; PMP parang "A".

harA - o.s. fetch.

haraha - fragment of warf thrown away; used in pl., nia harA, nharA.

hara - look for, search, find. harahara.

harahiu - look for without finding.

haraharau - deceive, cheat.

harahiu - rob secretly.

haraipu - fragment of coconut shell.

harAngA - vagabond, wander about, stray, rove.

harangina - diarrhea.

harapori - name of a star (Tuiteke 32).

harathE - light-blue.

hArau - canoe house.

hare - house, nest; base, as in baseball; toku h. - my house; PMP balay "A"

hare-akoako - school, school house.

hare-ngoko - bird nest.

hare-pakUKU - toilet.

hare-tAnE, there-tAn - men's house.

hare-tutae - toilet.

hari - long length of three-ply cord, rope; PMP zalin "A".

harianu - wire cable.

hari - leak, of a boat, bucket; trickle; shed, flow, as water or blood.

hAriki - flat receptacle; support; h.-ipu-inuina - saucer; e h. ki nia
 rau tara - support on taro leaves.

- haru - scrape off smooth with a knife, as outer husk clinging to a coconut shell; plane, shave off; PMP parut "A".
 haruina.
 hurumanu-h.-mea - draw knife.
 mea-h.-kutu - comb, ordinary kind (literally: thing-scrape-lice)
 toki-h. - carpenter's plane.
- harUrU - noise of stamping.
 haruiharUrU - defecate from a canoe (bad luck to use the ordinary words pakUrU or thika).
- hata - shelf, platform, bed, canoe platform; PMP batang "A".
 hatahata - chest (human).
 hatanga - cavity, especially in coral; lobster hole.
- hati - break in two, as a stick or the waves; also said of a devastating wind that breaks coconut trunks.
 hatia.
 hatihati - breaking, all break to bits; waivy, of hair.
 hatinga - joint, as in the body; breaking place of waves.
- hati: hatinga - meaning, use. TehE tono h.? - What does it mean? Of what use is it? Thetinga therekhai tEnel ra poiQ A? - What's the meaning of this word?
- hatu - stone, pebble, small bit of coral rubble, large coral block; PMP batu "A"; nia h. - money, dollar; h. kharA - volcanic stone, said to come to K on floating logs; h. para - soft-grained type of coral.
 hatuahua - hard type of coral.
 hatu-maki - core of an ulcer.
- hatu - N compose, as a song. hatu-muna - N lie, falsehood.
- hAtU - upright gaff for the sail.
- HatuAhina - name of two female ghosts living on the northern islets.
- hatuhare - N town.
- hatu manawa - heart; PMP zantung "A".
- hatumata - face.
- hatunga - nature, appearance, character, like; h. mE - color.
- haturi - N thunder.
- hau - Hibiscus tiliaceous tree; PMP baru "A".
- hau - lei, necklace, necktie; for kinds see lei.
- hau - fasten, lash, tie, fix; PMP Rapus "C". hauina.
- hau - variant for hua, as in tEra hau.
- hau: hakahau - obs. black magic.

- hau: hakahau - fill; catch, as water.
 mea-hakahau-wai - pipe. Ti monowai e hakahau nia wai mai ti m. - The cistern catches water from the pipe.
- hauaramaria - good, favorable, calm; applied very generally as to a secluded spot or as a straight log. ("Baptisms" 27)
- hauiha - odor, smell, as: h. khara, h. pirau, h. akhai. Au ku hakatungu ti h. khara. - I smell a fragrant odor. MA ti Aha tEri e h.? - What's that that smells?
- hauihau - have charge of, be responsible for. Teiuit e h. i tono henua hu tE kaiA. - It is David's responsibility to see that there is no stealing on his land.
 mata-hauihau - taboo, well-preserved, well cared for. E m. i ono korO. - His things are well cared for.
- haunUnU - N suckle.
- haupiki - breadfruit gum, white sap in leaves; always used with contraction, as thaupiki.
- haura: mata-haura - obs. firewood, especially coconut sheaths.
- Hawai - Eng. Hawaii.
- haware - saliva; nia h., tuku h.
- hAwe - remember. Au ku tE h. e au. - I don't remember.
- he - where
- he - sweat.
- heangae - N meet.
- hEhE - walk; nia rakau-h.-tangata - stilts.
- hei - variant for hai.
- heiangae - N clever.
- hekahaka - N lung.
- hekau - job, errand, message, request, business, mission, service, work.
 hai-hekau - serve, work for, do an errand; h. angi ki tE tE tE iaka-mOuri - serve our Savior. Hani moi e hai tau hekau. - Come and do something for me.
 tangata-hai-hekau - servant (page 149, #4, #10).
- heke - servant; taku iheke - my servant.
- heke - slide, coast; be cast up, as a whale washed up over the reef; ku iheke - have coasted.
 hakahake - slide, body-surf; let out a fish line from a canoe after the stones have been jerked off the line.

- hekeheke - thin; maki h. - tuberculosis.
- homeheme: hakahemeheme - clean, keep clean, as a house or one's person.
- hene iha - variant for hana iha. henehene iha - come down frequently
(Tuiteke 38)
- henua - land, homeland, country; PMP banu/w/a "A".
henua-i-rara - world, earth.
- henua - afterbirth. henU - N afterbirth.
- henge - worth keeping, useful in many ways; ni korO h. me - useful goods.
(Tere ki maNu new.26)
- hechi - N straight, correct, just. hakahechi - N translate.
- hEpaki - make war, fight; tangata h. - soldier.
- hepu - dive deep in water, but not from a height.
- here - chop, chop down.
- herekhai - speak, language, word, instruction; nia h. - the language;
matangahoru h. - ten commandments. (Of. khai.)
hereherekhai.
- heremai - see hara: harahara.
- hereu - pre-Christian temple.
- heri - N grass.
- hErua - lavalava; h. tira - coconut-leaf skirt.
- hetae - meet.
- hete: mata-hete - portion of the tip of a ripe breadfruit.
- hetekiwi - bone on the back.
- hetekuru - breadfruit sapling.
- hetepinu - coral slab, shingle on ocean-side beach.
- hethau - *Calophyllum inophyllum* tree, Hawaiian kamani (Fosberg).
- hethuki - meet; see thuki.
- hetU - star; PMP bi/t/u'en "C".
- heu - ask. Au e heu atu ki ti koe. - I ask you a question.
- heu: hakaheu - ripple of water by fish.
hakamcheuheu - splash.
- heu: maheu - free; dispersed, of persons, "let out"; uru n. - go out
free, as school children after school.
hakahouheu - scatter. heuheu - scatter.

- hi - package, wrapping.
 hi-koneik - fish package.
 hi-mara - loom gear wrapped in a package.
 hi-wae - shoes.
 mea-hi-mea - bandage.
- hia - Clerodendrum inerme plant and flower (Fosberg, Hosaka).
 mata-hia - such flowers tied into an ear bouquet.
- hia - how many; PMP pia "C"; ehia - how many (things); tokohia - how many (people).
- hihi - evening; PMP Rabi "C".
- hihai - like, want, desire; PMP ni/y/a "A".
 hia-inu - thirsty.
 hiAkina - lusty; popular, especially with the opposite sex; sexually attractive; lust for, desire greatly, hunger after; tE h. - unpopular, especially with the opposite sex. Au e h. e au ti kai ti hua-kuru. - I'm hungry for breadfruit.
 hikai - hungry, be hungry.
- hihi - write, point, draw in the sand; PMP bibiR "B" or PMP sisi' "B";
 h. ata - take pictures.
 hihia.
 hihi-mata - eyebrow; antennae, as of a lobster; h. kenokemo - eyelid.
 hihi-pahua - black outer edge of pahua flesh, visible in the open jaws of the clam.
 mea-hihi-mea - typewriter.
 tangata-hihi - secretary, clerk.
- hihi - fish pole; cast with such a pole; PMP cingsing "A"; thihi - the fish pole; nhihi - fish poles.
- hika - catch; PMP si(ng)kan "A".
 hikahika. pare h. - play catch.
 tangata-hika-pare - ball catcher.
- hika - knot, make knots, as in a net (thae, kupenga, kau); shuttle of a loom.
 hikaina, hikahia.
- hika 'ka - pull up a fish line without fish. hikaina 'ka.
- hiki - lift; carry, as cooked food, a tray, a canoe; be supported. E h. ni koneik ki ti pireit. - Fish is carried on plates.
 hikihiki - walk carefully or gingerly, as on sharp coral; walk stealthily, sneak.
 mea-hiki-ipu - western-style tray.
- (hi)koki - Jap. airplane; a kind of string figure named for the airplane.
- hina - white or gray hair; have white or gray hair; PMP sinaR "A".
 hakanAhina - light up, enlighten, make light.
 mahina - moon; bright, light.

- hina - fall down.
- hinangarosA - N long for.
- hinihini - tangled, confused, perplexed. Au ku h. hua, ku tE irC e au tau herekhai. - I'm all confused, I don't understand what you say.
- hingara - pandanus male flower.
- hira - look at; h. mai, hirA 'tu; h. ki rara - modest, humble.
hirahira.
- hirahira - sennit cord.
- hiri - bind, make a fish trap; healed, cured, quenched (of thirst); satisfied, as desire for entertainment; PMP pilit "A".
hakahiri - cure, heal. hiriina.
- hiri - choose, select; PMP pili "A".
hirihihi - (this form is much more common than hiri) choose, select;
tE h. - not to care, make no difference. Au hahareE h. thAhiri tEra e hua koe. - I don't care what song you sing. Nia tAngata e h. ti-natau ariki. - The people choose their chief.
hirihihiina.
- hiro - N same as unuki.
- hiroa - species of fish with a long nose, caught in net called kupenga-hakanakipaki.
- hiti - join, unite; climb from one height to another, as from tree to tree.
mata-hiti-waerua ti po - midnight.
- hiti ake - N stand.
- hitihiti - miss, be nostalgic for, want very much; h. i themua - homesick.
hakahitihiti: h. ki mE - miss him, long for him. (Timutoko 9)
- hitinga - N because.
- hitu - seven; PMP pitu "A".
mata-hitu - seventy. matangahoru-ma-hitu - seventeen.
- hiuihiu - damp.
- hiwa - nine; PMP siwa "A".
mathiwa - ninety. matangahoru-ma-iwa - nineteen.
- hiwahiwa - spinous dorsal fin.
- ho - cōpraknife; crack, as a coconut.
hoia, hoina, hohia. Ropete, hohia taku matU. - Robert, crack a ripe coconut for me.
- ho aka - wake up.

- companion;
 hoa, hO - friend; / related to, opposite; tuku ihoa - my friend; e rua hO - two pairs of ripe coconuts tied together.
- hoe - paddle, row; PMP besay "O".
 mata-hoe - knob at the end of a paddle.
- hoehi, hOhi - mixed, of water and a solid; properly watered; water absorbed in a mixture, as of flour mixed with water. (Ti thara 5)
- hoehoe - unidentified flower or plant.
 mata-hoe - ear bouquet of this flower.
- hOhO - near, close, be near, almost. Hani moi ki h. mai koe. - Come here so you will be close.
 hakahOhO - very near (an adverb, not an adjective). Au ku hana h. = I went very close.
- hoiA - to race.
- hoki - come, go; tE hokia - tabooed; ti hano tE hokia i thangat - a house tabooed to people.
 hokihoki - crowded, said of many people passing to and fro.
- hoki - also, too, more, again, indeed. Ka mai h. - Give me some more.
 haki - variant. Hu tE hakarongoA h. - Shut up! (page 13)
- hokOhi - few. hokotoru - several, very few.
- hokopinu - cockroach.
- hokorekerekere - tiny.
- hokOto - see oto 'squeezed'.
- hokOuru - shark; tag, "it" in tag; niha l.-shark tooth, as formerly used to cut hair. KitAtou e hai thAtou h. Ko au thokOuru. - Let's play tag. I'll be "it".
- homo - sprout from coconut sponge; coconut tree that has not yet born fruit.
- honOuri - see uOuri.
- hono - push, jostle. mea-hono-iwi - thimble.
 honohono.
 honcina.
 honotia - push; crowded.
- hononaina - scrub, wipe.
- honu - turtle; PMP penu "A".
- honu - full, deep; PMP penu "A"; tai h. - high tide.
 honuthura - overflow.
- hongī - smell, kiss. hongihongi, hongina, hongia.

- hongo - on, above. hongo-kerakere - faeces.
- hopo - jump; dive down from a height; h. ti rA - sunrise.
hopohopo - energetic, active.
- hopokia - obs. come, go (Timutoko 22).
- horau - sail the high seas, especially on a long journey; N canoe house;
PMP para'u "C".
- hore - peel with the hands, as a banana; unwrap, as a piece of candy
covered with paper.
horeina.
mahore, mohore - peeling, as sunburn; cut, as on coral; chipped.
- horengA - miss, as a target; fail to hit.
- hori ake - N same as hakanika.
- (i)horo - free from taboo.
hakahorongo - celebration.
- horo - swallow. horoia, horohia. M horomia.
- horo - spread out; stretch, as tired arms; PMP bolaj "A".
horoia, horohia.
mAhoro - smooth, as cloth; spread smooth.
- horoki - push, shove; h. mai, atu.
- horo: moto-horo - coconut-leaf torch for fishing on the outside reef.
- horongo - trip, journey; tulu h.
- horongo - maybe, about, approximately. H. ti waka pAri ka hani noi. -
Maybe the steamship is coming.
- horore - tongue.
- horu - number, total.
horongo - times (repeated occasions); e hunu h. - sometimes; h. rua -
twice. Au ku h. toru ne tau ti pEpA tEnei. - I've read this book
three times.
- horukaki - aching back.
- hoto(a)riki - kingdom, rule, lord; name applied to the god Utamatua.
Hani noi Tou h. - Thy kingdom come. (Lord's Prayer)
- hotu - come into sight; appear, as on the horizon; PMP botu "A". Ka h. ki
ti honua tEnei. - This land came into sight. (Utamatua 51)
- hotupe - fit, convulsion, as when possessed of the spirit of a dead person.
Ti ahina ku hai thotupe. - The woman had a fit.
- hou - new, fresh; PMP beRu "A".

- houhou - race. Kitaua ka hai thau h. - Let's have a race! I'll race you!
- hu - ancient prayer; page 140.
- hu - slip out, fall; said as an exclamation after an object has fallen;
bang! plop!
- hu - come (sg.).
- hu tE - don't.
- hua - fruit (noun and verb); scrotum; intestine of a pahua tridacna;
PMP buha "A".
huahara - pandanus cone of good quality, whether ripe or not.
huaharahara - partially ripe single pandanus cone.
huaharamoto - green single pandanus cone.
huaU - a dish made of grated puraka, kneaded, and cream added; from
Nukuoro.
hua-kuru - breadfruit ripe enough to cook.
hua-khira - ripe, of puraka.
hua-tarI - immature breadfruit.
- hua - sing, chant.
- hua - only, just, very, quite; etahi hua - only one; tEa hua - that's all.
- hua: hakahua - swell in the sea.
- hua: hakahuarangi - claim falsely, as property of others; same as hakanga.
Hu tE h. ki nia ma a ma. - Don't falsely claim his things.
- huaitu, huaitu - bad, unbecoming, ugly, wicked, evil.
hakahuaitu - do harm to, mistreat.
- huai - other; huai tangata - the other man; huai mE - other things,
different. Au e hana e ka mai taku huai mE. - I am going to bring my
other thing.
- huaimuri: tangata h. - commoner.
- huaitino - body.
- huakE - wrong, incorrect.
hUkatO
hu(a)kotoa/- all, both; tangata hUkatO - everybody. Ko ai katO ne hura
ana ki Hare? - Who all went yesterday to Hare?
- hu(a)maria, huamaria - good, beautiful, pretty. H. koe - see maria.
hakahuamaria - cure, better morally, correct, improve, be good to;
of good character.
- hua-rakau - N seeds.
- huarangi - N noon.
- huaroa - very, much.

- huatAtahi - seldom. Au ku hana k. ki taha. - I seldom go outside the reef.
 hue - Ipomoea alba (Hosaka).
 huhuAmei - N magic spell.
 hui - buy, exchange, trade, pay: hui atu - sell; hui moi - buy; hui
 turI - cheap. E hui ehia? - How much is it? What's the price?
 huingatA - expensive, sell at a high price. hare-hui - store.
 huingchia - cheap, sell at a low price.
 hui - dip in, douse, emerge (Ti u, Teiwiti, 22) huia, huiina.
 huiahi - smoke.
 huihU po - obs. night dancing in which the dancers clasp hands over each
 others' shoulders.
 hUkA - narrow, long in shape.
 huke - open, as the native oven; take apart; PMP buka "A".
 huku - tail, last part.
 hUmarI - variant, huamaria.
 humu - trigger fish; decorate; h. thE, h. mhE - names of stars or con-
 stellations; haka-pae h. - school of trigger fish; name of a kind of
 string figure: rakau-humu-tharunga - Polyscias, panax.
 humuina.
 humu: motohumu - piece of wood, especially firewood.
 tohumu - pl. of motohumu; hare t. - wood-shed.
 huna - breadfruit core.
 hunahuna - tear asunder, tear apart. (Utamatua 5) hunahunaina.
 hunihuni - see whuni.
 huniu - bunch of ten coconuts.
 hunu - paint, anoint or oil the body, dye.
 hunua, hunuina.
 mE-hunu-ngutu - shaving cream.
 hunu - some; h. ... h. - some ... others; h. matA-kovA - sometimes; h.
 horongo - sometimes. Ka mai h. matU. - Bring some coconuts.
 hunga - N flower.
 huowaru - eighty.
 hura - go, go away (pl.); PMP pulang "A". Kitatou ka h.! - Let's go!
 hakahura ki taha - swell up.

- hurei - push back the foreskin.
- huri - turn, turn over; feather a paddle. huria.
 hurihuri - net for scooping up small fish.
 tahuri - capsize, turn over.
- huru - variant, horu.
- huru: huruhuru - body hair; hair on face; animal hair or fur; pin
 feathers; PMP bulu "A".
 ng^Ahuru - hair, feather.
 ngutu-huruhuru - beard.
- huruhi - same as huri. huruhia.
- hurumanu - knife, razor.
 h.-hakamhUnimhUni - pocket knife.
 h.-haru-mE - draw knife.
- hurumatuka - species of large sea urchin.
- huta waka - canoe fleet, group of canoes.
- huti - banana tree; PMP pun/t/i "A".
- huti - hoist, as a flag; pull; pull in a line with fish (Ti angori 9).
 hutia.
 hutihuti - pull; tug-of-war.
- hutiau - dislike, disapprove of, feud, antagonism. Kit^Aou ki h. ki ti
 kaia mo ti huaaita mo ti thamu tangata. - Let us stand against thieving,
 wickedness, and the abuse of people.
- hutonu - straight, direct. hakahutonu (Ti kuru 29).
- hutu - throw, be thrown down; h. ki taha - throw away, of solid matter.
 Au ku h. ki taha ti mata-keinga. - ¹ threw the piece of refuse out.
 hutua.
 hutuhutu - throwing; h. thu^Atika - throw a hoop (Tuiteke 9)
 tangata-hutuhutu-pare - pitcher.
- huv^A - govern, care for. Ti kau Amerika e h. ki ti ma^Aou. - The Americans
 are governing us.
- huvai - dip out, as water; put out, as to dry.
- huvhe - a species of vine, probably same as hue.
- huwoewoe - dragonfly.

I

i - in, at, in the presence of, than, because of, from (pages 32-33); i may also precede certain adverbs, page 28; i ai, i ei - there is, there are. Hana mara mhiata pe ti mA i ai ti pEpa i hongo thepetep.
 - Go and see if the book is on the box. MA i ei nia tAngata i tai?
 - Are there any people by the lagoon?

I - Oh! My!

Ia, i - he, she, it; PMP iya "A".

iae - come to the surface, of fish.

iainei - I now.

iakiu - Jap. baseball.

Iapu - Yap.

iatu - N four pegs of the loom.

Iete - a person's name.

ih- - many words beginning with h- prefix i- after o, u; cf. page 14.
 Such words are listed under h-.

iha - down, to the lower or northwestern end of an islet or of the atoll; towards the lagoon; see page 29.

ihA - appear, be seen. Ti ahina ka iha. - A woman appeared.

ihi - scrape (as leaves), strip off by scraping. IIA 'hina e ihi nia tira, e tumu i ti ahi nia wai, ku mhO, ka toe, ka tautau ki mangO. - The women scrape the unopened coconut leaves on a board, boil them in water on a fire, and after they are cooked, they split them into strips and hang them out to dry.
 ihia, ihiina.

iho - variant, iha; ro iho.

ihu - variant Uhiu.

ika - fish; PMP ikan "A".

ikinei - here is (are, were); here; page 22.

(i)kinei - here.

ikono - there is (are, were, will be) (near addressee).

(i)kono - there (near addressee).

ikoro - there is (are, were, will be) (far, invisible); be some, remaining, left; ti thapu tErA i. - next week. Koe au moa i. heu? - Have you anything more to ask? I. to tamana ro to tinana. - You have a father and mother. i. means 'yes' in sense 'yes, there are'.

(i)koro - there (far, invisible).

imu - oven, cook house.

(i)mu, (i)mhu - at, page 29.

imua - ago, before; i. roa - long ago.

ina - nod the head, doze.

hakainaina - dozing.

inaina - light up, illuminate, shed light on. (Ti thupe 12)

inu - drink.

hia-inu - thirsty.

inuinu. ipu-inuinu - cup, glass.

inumia. PMP inum "A".

Ingirith - Eng. English.

ingoa, ingO - name; i. hua - any kind; ti i. - any kind; i. hakamhUni - secret name, as used by young people to further love affairs; ti ingO hua thangata - anybody at all. Au e kai ti ingO hua ti mea e kai. - I eat any kind of food at all. Tou i. rA rA ko ai? - What's your name?

io! - N There! Here! Here it is!

Iohowa - Eng. Jehovah.

ipu - container, especially coconut-shell cup; PMP i(m)pun "B".

ipu-inuinu - cup, glass for drinking.

ipu-miami - bowl, for eating.

ipu-tara - coconut bowl, the kind in which taro is baked.

iputuri - knee cap.

ira - lightning; PMP silak "C". (cf. N uira, one of several K words with lost u-, as rUata, rUri.) E tap ti 'ra. - The lightning is flashing.

iri - fan, blow; PMP iriR "A".

irihia - fan. I. mai i au. - Fan me.

mea-iriiri - fan (noun).

iroa - know, understand. Koe i.? = Do you understand? TE irO. TE ir!

Te i! (often spoken in falsetto) - I don't know. Why should I know.

hakaironga - insignia, rank, sign, symbol.

iti - husk with the teeth, as a coconut. (Hina 48, 49). itia.

itiit - name of ancient month, N.

i ti mA - because.

iwi - bone, needle.

iwi-tua ~~tuhok~~bone.

iwiwi - bony, emaciated.

iwi-ti-wokowoko - rib, ribs.

K

- ka - particle before verbs, page 34.
- ka - indicates ordinal numbers: ka etahi - first; ka erua - second; ka etoru - third.
- ka - glow, gleam, glow faintly; PMP ga(h)sang "C". Ku ka ti imu. - Coals have formed on the oven.
- ka - sharp.
 akA - sharpen. akAina, akAtia.
- kae, ka - take, carry; ka mai - bring here.
- kaeni - N shelf on house rafters used for storage.
- kaha - see tukaha.
- kahara - see hara: harahara.
- kahAuri - see niu.
- kahi - to name.
 kahikahi - shout, call out loudly, summon.
 kahikahia, kahikahiina.
- kahu - clothes, put on clothes or a hat; PMP kebut "C".
 kahuina, kahutia.
 kahu-nahA - coat.
 kahu-ra - umbrella.
 kahu-ua - raincoat.
 kahu-urUru - shirt.
- kai - N then.
- kai - eat, smoke; PMP ka "A"; kai ti paep - smoke a cigarette.
 kai-tangata - cannibal.
 keina.
 nea-kai - food.
 mE-tE-keina - poison, poisonous.
- kaiA - steal, stealing.
- kaiatanga - steal.
- kairA: hakahairA - beg, insatiable beggar. Hu tE h. - Don't beg shamelessly.
- kaitara - tame.
- kaka - "cloth" at base of coconut frond.
- kaka - species of long-beaked snipe.

- kaka, ka - climb; kakaA 'ka, kaka iha.
 (nia) kakaA - very bright rays of sun.
 kakenga - ladder, step, stair.
- kake-N same as kaka. 'climb'.
- kaki - Eng. khaki.
- kamirO - hide-and-peek, hide in this game; be hidden in the game; hai
 tana k. - he is playing hide-and-peek. (Ti ura 2)
- kampani - Jap., Eng. friend, company.
- kamu - branched coral with thickish branches; cf. tokokA.
- kamu - jerk. kamuina.
- kanA 'riri - edible flesh within a shell. See shell.
- kanhiu - see niu.
- kani - penis; lewd exclamation by women.
- kaniha - gums.
- kano - N meet, penis.
- kanoango - N yellow.
- kangi - N sharp.
- kaokao - side.
- kapa - thigh, hip; k. rakau - buttress. (Tokiaratou 27)
- kapa - flap, as the wings of a proud rooster or as a lobster's tail;
 PMP kapak "C".
 kapakapa.
- kapaia - N choke.
- kape - chisel out, learn, copy, understand; master, as a technique.
 kapekape - scoop wax from the ears; chisel, learn.
 kapengata - hard to understand, learn, copy.
 khape - pry out, extract, as a tooth or a splinter.
 khape-mE - smart, intelligent.
- kapi - carry under the arms; PMP ka(m)pit"B".
 kapikapi - carry under the arms or armpits, carry in the beak, as by a
 bird.
- kapi: mE-kapikapi - scissors.
- kapi: hakakapi - N crowded.
- Kapingamarangi - Kapingamarangi. (David, Alfred Patterson, and aged Tunc-
 hau said they did not know the meaning of K.)

- KapingmAirang - variant, KapingmArangi.
 kapokapo - N beach.
 kapua - squall, gray cloud. kapukapua - cloudy.
 kapunga - try, as at law; judge.
 kapupu: mata-kapupu - N dull.
 kara - species of goatfish, same as wete.
 karunga - school of goatfish.
 karaahu - N cheek.
 karakara - seaweed.
 karape - trepang (general name for numerous species).
 karathi - Eng. glass; ti ipu k. - glass.
 karawa - sinew, vein, artery, blood vessel.
 kareke - dance. KOtou e mei ti hai ti k. - You can dance.
 karere - troll, as for bonito.
 karitai - species of small lizard.
 karo - look; k. mai, k. atu.
 karu - sputum. karukaru - "sand" in the eyes.
 kar karu - sagging flesh of old age.
 kasokaso - N narrow.
 kata - b. shot; PMP kahtung "C".
 kata - laugh. katakata.
 kata- - upper portion: katarima - upper arm; katavee - thigh; cf. atarima.
 katE - side of canoe without outrigger. (Riuta 5)
 katikati - tightly joined, as canoe sections. See lhati also.
 katin - Eng. cotton.
 katinga - center part of flesh of tridacna and other clams; it is the
 choice eating morsel.
 katO - short for hualotoa.
 Katoriki - Eng. Catholic.

kau - people, group of people; ti kau rA - they, those people (very frequent); ti kau KapingamArangi - the K. people; ti kau kE, ti kau henua kE, ti kau-mai-tai - strangers, foreigners. Ti kau tokoroko e kaukau ti monowai-keri. - A large group is washing at the well. E tokoroko oku kau. - I have many relatives. Ti kau e noho i WErua e hokOhi. - Few people live at Werua.

kau - handle; seine nets set at the head of a V-shaped fish trap; kind of string figure.

kau-kuru - boys fishing line on a breadfruit stick. ("Baptisms" 2)

kaurOrO - main trunk of kOrOrO coconut-bearing stem.

kau-taringa - ear lobe.

kau-toki - Vega group; strong winds and storms are said to occur when this constellation reaches the Western horizon, December to March; literally: handle-axe.

kauanga - groove between legs and body.

kauiti - barb.

kaukau - wash, bathe.

kaukauina - wash something, bathe somebody else. (Page 24 under "Examples")

kaunga - raft.

khaukhau - swim.

kaurama - thatched roof; ti k. rauhāra - pandanus thatch; ti k. rou nou - coconut-leaf thatch.

kauriki - N child.

kauwa - hot (of people, but not from the sunshine).

kauwae - cheek.

kawa - steam.

kawe - variant, kae; kawa 'tu; ti k.-rOrOApi - string put around a bottle's neck as a handle.

kawekawe - carrying; tentacle of an octopus; k. o ti rA - sun rays.

kawe-ua - waterspout. (Utamatua 67)

kawiti - small white crab.

kE - different; kau kE - stranger, foreigner; tangata kE - outsider;

kono kE - sick, faint; manawa kE - sad, depressed.

huakE - wrong, incorrect.

me-hai-kE - error, peculiar thing.

meE - pl.

kea - turtle.

keie, kei, kE - and then, and, but.

keiokO - then, well, and.

keina - see kai.

keina - property, division, section of land.

hakakeinga - boundary, border.

keinga - grass, brush, rubbish, trash, weeds; k. mātau - lashing on fish hook, formerly of grass.

mata-keinga - refuse, portion of garbage or trash.

kekepin - nuts in pandanus cones.

kemokemo - blink, wink; hihi-mata k. - eyelids.

kenu - flange on both sides of canoe paddle (see cano); edge of the fore-skin.

kenu - bury under the sand, of a fish.

kepaehO - see paehO.

kerekere - sand, dirt; k. rUri - black soil, earth, dirt; k. tokoria - dirt.

hongo-kerekere - faeces.

kerekere-wai - taro patch.

mata-kerekere - grain of sand; m. o ni herekhai - "fine points" of a speech; detailed, minute, or esoteric knowledge.

kereu - turn partly around or down; rA lau k. - very early afternoon.

keri - dig; PMP kali "A". Ku k! - A big wave is forming! (shout at on-rushing breakers that have "dug out" a huge trough before them)

kerikeri.

wai-keri - well.

kesama - W long pole or stringer parallel to hull of canoe and resting on short fore and aft booms.

keulteu - obs. death throes (modern angAnga).

kha! - Oh!

khA - rough, of a flat surface.

khai - speak, word.

herekhai - see herekhai.

khaiina.

pita-khai - word. See pita.

tangata-khai-tangata - malicious gossip.

tangi-khai - chant, spell.

khai Aha? - why? what for? Koe hani moi k.? - Why did you come?

khana - type of fishing; a net is set and watched by fishermen who wait for approaching schools of fish which they drive into the net.

khape - see kape.

khara - fragrant, tasty, of vegetables, fruits; k. huaroe - delicious.

khara - see hatu "stone".

khari paehO - see paehO.

khati - bite, nip, nibble; PMP kaRat "C".

katikati - bite, bite into pieces. E k. thawe, e wanga ki roto ti rau kuru, ka titi ki ti hatu, ka tU ki taha. - The flying fish is bit into pieces, put in breadfruit leaves, wrapped around stones, and thrown out. (Also Ti angori 2)

katikatia - biting. (Apari 29)

khati - join properly, of canoe parts, join the parts together. (Utamatua 37)

katikati.

khaukhau - swim. See kaukau.

khe! - Oh!

khene - white.

khenekhene - pl. moana k. - white caps.

khi - I win.

khi! - Oh!

khī - sleep.

khira - calm (Riuta 8); also see kira.

kho! - Oh!

khumi - grasp, hold, take. khumitia, humilumi.

me-khumi-ti-kumat - wooden bowl holder.

khUru - Eng. school.

ki - particle, to, towards, for, with (instrument); page 32.

ki - conjunction, so that, in order to, when, until; page 36.

kieuri - N lizard.

kihA - brown moray eel, *Lycodontis flavomarginata* (Smith); cf. Ti kuru.

kika - vagina.

kika - ignite by the fire plow.

kikange: hakakitange - N sharpen.

kiko - N clitoris.

kima - tridacna; PMP kima "A".

kimAtou - we (more than two, exclusive), page 16.

kimaaua - we (dual exclusive).

- kimO - rat; cf. Ti kimO.
 kina - N there (not far).
 kinae - to him, her, them; there.
 kinakina - hate, dislike; PMP inas "C". (Lord's Prayer)
 kinAtou - they (pl.), page 16.
 kinauaa- they (dual).
 kinei -here, page 22.
 kini - pick or snip flowers with the fingers, pinch with thumb and fore-
 finger; ti k. mahi - handful of preserved breadfruit.
 kinitia - hurt. (Tere ki mAnu, new, 2)
 kino - N same as kinakina.
 kingi - Eng. chief, high chief, king, ruler.
 kioto - outrigger boom; PMP katiR "C".
 kIpeni - vigorously, hard; Aru k., haere k., ngarua k., mOnE k., tAriki k.
 kipuri - fan-shaped shell with vertical bands, deep red.
 kira - appear, as a person; show; PMP gilap "B".
 hua-khira - ripe, of puraka.
 khira - pl.
 mata-kirakira - fair, clear weather.
 kiri - skin, bark; PMP lulit "C"; kaukau tono k. i ti monowai - wash
 his body in the well. See urungi 'pillow'. k. moenga - sheet.
 kiriha - prickly heat.
 kiripou - skin fungus disease.
 mea-kiri-tono-niu - Thuidium moss (Fosberg), often seen on coconut trunks.
 kiri - throw out, of plural objects such as squeezed coconut gratings, and
 for a short distance only. Cf. paenO.
 kiria.
 kiriithi- Eng. fat, grease.
 kirIka - N cloud.
 kirikiri - coral rubble, pebbles (not a single piece, which is hatu).
 kiri-konopapa - a moss growing on the reef (looks like faeces).
 KirInithi - Eng. Greenwich, Kapingamarangi.
 kirU - Eng. screw.

kitA - find; PMP kiTa "A"; cf. kitE.

kitaki - serve as food accompaniment, as fish to be taken with vegetables and vice versa; flavoring or sauce. Ka mai nia ika e k. ti kuru para. - Bring me some fish or meat to eat with the ripe breadfruit.

kitAtou - we (pl. inclusive), page 16.

kitaua - we (dual, inclusive).

kitE - see; cf. kitA.

hakakitE - show.

kitikiti - tickle.

kiwi - N thin.

ko - particle indicating a following actor, to be, a noun in apposition, antithesis; page 32.

ko - variant, kae; ko watu.

ko: mataA-ko - taro digging stick.

ko(w)A - place, time, spot, condition, state. Tuku k. imua, au noko peti, toromeanei, iku hekeheke. - My condition before was fat, now I'm thin.

mataA-koA - spot, place, time; hunu m. - sometimes; m. huakotoa - everywhere; m. nei - present time; m. o theua - time of the war. E roko ni mOnE, kei e potopoto ti m. - There is much work but little time.

koe, ko - you (sg.); PMP kaw "A".

kohu - anything that makes water turbid, murky, not transparent or clear; dust, spray.

hakakohu - dig or scatter dirt or refuse to rile or disturb water.
(Ti ura 10)

koi - hand grater used for scaling fish and grating runata, said to have been brought from Ponape or Yap via Ponape.

koinga - N border.

kokooko - cackle.

kokupang - Jap. blackboard.

kona - N navel.

konehAnga - see kono-.

koni - flutter arms and hands in dancing, also as an expression of joy.

kono - strong wind, blow hard.

kono - sick; k, kE - sick, not feel well, be upset, have a stomachache or headache, sad, depressed.

hakakono - thwarted, unable to follow out one's inclination or desires, repressed, frustrated; bored, yet be unable to relieve the boredom or discomfort; noho h. - be in this bothered condition.
(School song 4, page 145)

- kono - there.
- kono- - portion of; somewhat.
- konehānga - a single warp.
- konehika - a single weft.
- koneik - flesh, meat; fish (when used alone; otherwise 'flesh, meat',
as: k. tetU, k. tangata).
- konokono rā - glow of sunset or sunrise.
- konomhE - pink, reddish.
- konopapa - outer reef flat.
- konorUri - blackish.
- konothE - sapwood.
- kon(o)tU - hillock, mountain.
- konokia - area around the breasts.
- kopai - hat.
- kopi - Eng. coffee.
- kopina - Eng. governor.
- kepOina - astonished, amazed. Au ka k. e au ti mathin. - I was amazed
by the machine.
- kore - any small non-native fruit or nut, peas, seeds; testicles; lewd
exclamation by women.
- kori - W pick, as flowers.
- koro - Eng. gold.
- koro - drill, bit; wind, as a watch; turn a key. E k. ti ahi ki ti
rakau-koro. - Fire is drilled by the fire drill.
- korokoro - drilling; clean out wax in ears by twisting a piece of bark.
- mea-koro-mea - brace (as brace and bit).
- rakau-koro - fire drill.
- koro - there.
- koroa (usually korO) - belongings, goods, things, supplies, equipment, gear,
parts; ni k. mara - loom set up for operation.
- korO-hai-mea - tool.
- koro-henua - the people, populace, community.
- koro-mata - eye; ou k. hūmarī - your good-looking face.
- koro-mhE - bright-orange spongy matter on coral, the color of lobster
eggs, said to be eaten by turtles. (Ti kuru 54)
- korokoro - spy on, look at; k. mānga - want to have, greedy for, look at
greedily as though begging. Au ku hākorokoro mānga ki ti kau arā
porO au e kai ni runat. - I looked greedily at those people because
I wanted to eat some green coconuts. (Ideal character, page 150, 2)
- mata-korokoro - good shot.
- korokoro: mata-korokoro-ahi - spark.
- koromanga - framework on ancient canoe platform for keeping coconuts.

- koromanga ti mE - mid-morning.
- kOrongo - line, row, as of people or things; ti k. tAngata - line of people.
- koropith - Eng. clubs (in deck of cards).
- koropU - anus.
- kororAngi - white cloud.
- kororo - single ply in a braid; spermatic cord in testicles; k. tua
toru - three-ply.
- kOrOrO - coconut stem and nuts, rachis.
- kOrua - you (dual), page 16.
- Koti - Eng. God.
- kotokoto - boom along lower edge of sail.
- kOtou - you (pl.), page 16; your (pl., pl. head), page 18.
- kou - Eng. cow, beef.
- kroun - Eng. comb.
- kowe, variant kawe; ka k. iha.
- ku, u - particle before verbs, page 34.
- ku - first sg. possessive, page 19.
- kumata - wooden bowl. kumete - N bowl.
- kuni - Jap., Eng. gun.
- kunikuni - N beard.
- kunganE - two ripe coconuts tied together. (Hina 4C)
- kuongo - plot of land, property, state, district; ni k. hikapuni -
United States.
- kupenga - net, seine; k.-hakupakipaki - net to which fish are driven.
- kupu - Bible verse.
- kuru - breadfruit tree; PMP kurū/r/"A"; k. para - dead ripe breadfruit;
k. para mai - very ripe almost putrid breadfruit that can be eaten
raw.
hua-kuru - breadfruit ripe enough to cook; the usual name for the fruit.
- kurU - your (dual, pl. head), page 18.
- kurukurua - filthy.
- kutu - louse; PMP kutu "A". mE-haru-kut - ordinary comb.

M

- (-)ma- - prefix expressing a quality. Delete and look for the root word; for example, mahanga 'opened up' is listed under hanga 'to open'.
- mA - thing, he, she, it; page 17; e pei ti mA - it's just the same; i ti mA - because; pe ti mA i ai - if there are. Ku kite koe tau mA? - Did you find your thing? Au ku kite e au a mA. - I saw him. Au ku hani moi i ti mA au tiki miami. - I came because I haven't eaten yet. Ti mA ti Aha? - What is it? MA 'ha! - Don't! Don't do it! Ei mA 'ha hoki. - see Aha. Ti ingO mA ko Eriati. - His name is Eriati.
- mA - if, used with the verb particles ku, ne, ka, pages 36; when (future).
- mA - conjunction introducing a clause; and, for; page 36, 37.
- mA - stop, clear up, of rain. Ti U ku mA. - The rain has stopped.
- maehanga - twin; PMP pasang "C".
- maemae - N pain.
- maenu - N bait.
- maerapa - N an ancient month.
- maesanga - N same as maehanga.
- maetiki - N an ancient month.
- maewae - divorce, separate. MEaA ku m. - They got a divorce.
- mahA - break into pieces, shatter.
kahu-mahA - coat. mahaha.
- mA 'ha - see mA 'thing'.
- mahamaha - N pretty.
- mahi - breadfruit preserved in pits; kini m. - handful of m.
- mahi - very strong; tangata m. - champion.
- mahimahi - dolphin fish, *Coryphaena hippurus* (Smith).
- mahu - slightly spoiled, of cooked food; not as bad as pirau.
- mai - towards the speaker, here, this way, from; page 29; PMP maRi "A"; follows verbs such as: okoako, haki, hira; mai imua la hana ki mUri - from beginning to end.
- mai - see kuru.
- maiana: hakamaiana - N valuable.
- mainai - N sweet.

- maingAngenei - N sorry.
- mairap - Aquila; cf. Truk mairapan efeng.
- maire - Eng. mile.
- mairere - N die.
- maka - N throw.
- makaA - at, on, in, with future time. Hani mei m. taiA. - Come tomorrow.
Koe hana m. he ki Ruki - When are you going to Truk?
- makaka - N hard; PMP makas.
- makanaka - general name for starfish, including a large blue species.
- makana - yellow paste in the fibres of the pandanus fruit.
- makarE - variant, hakarE.
- makariri - cold. makaririhiri - cool.
- makau - N dead. hakamakau - N kill.
- makawaA - N between.
- make - N sick.
- makemake - dishelved. (Ti kimC 12)
- maketa - Jap. lose.
- maki - sick.
makimaki - sick often, pl.
maki-marama - women's "monthly" sickness.
maki-pū - b il, ulcer, abscess.
mE-hei-maki - medicine.
- makiA - N jealous. hakamakiaA - N wanton destruction, vandalism.
- mAkona - N swell.
- makota - N jealousy.
- mama - N spray, dust; same as hohu.
- mama - chew thoroughly, as food for a baby; also called mAmA; PMP mama "A".
- mAmA - light (not heavy).
hakamAmA - hold. mAmAnc - N light.
- maneapu - Eng. papaya.
- manamana - divination.

manamana - weigh.

manAtu - think; hai tau m. - do what you want.

mamanAtu.

manAtua. m. ki ono roto - think of his wife.

manAtuina.

manawa - heart, like, desire, character; appear, as of things seen at sea; PMP hawa "A"; m. aka - appear out of the water, come up; m. aroho - kind, loving character; m. kE - sad, depressed; m. etahi - be of the same opinion, agree. Ko to m. - As you wish. Ko to m. r'e lai pEhE? What is your desire?

manE - relief or satisfaction from itching induced by scratching, allayed or soothed itching; extreme sexual thrill preceding intercourse (vulgar use).

manini - small barred surgeon fish, *Hepatus triostegus* (Smith), caught in the net kupenga-hakapikipiki.

manino - obs. calm.

manongi: wai m. - N perfume.

manu - bird; N plant, animal, an ancient month; PMP manuk "A"; hai pei ti m. - licentious behavior, adultery; m. torotoro - N cattle.

mAnu - ache in sense of being weary; cramped, aching; uka wae e m. - my feet are cramped.
taumAnu - tired.

mAnu - buoyant; PMP hahud "A".

manuia - N lucky.

manumanu - obs. multitude. (Tere ki mAnu, old, 23)

manu-mara - N same as hia 'Clerodendrum'.

manga - branch, branched, forked; PMP panga "C"; ti huku m. - forked fish tail.
mangamanga - branched.

mAnga - yield well, of coconuts. Ti niu hai m. - The coconut yields well.

mAnga - covet. See korokoro m. (Ten commandments, page 149, 10)

mAngara - sweet.

hakamAngara - sweeten; bathe in fresh water after a sea bath.

mE-mAngara - sugar, candy.

mangeo: make mangemangeo - N yaws.

mAngi - flap, as wings in flight; fly.

mangO - shark.

mangO - dry; PMP hanget "B".

hakamAngo - dry oneself, dry and put on clean dry clothes, especially a lavalava; dry out something. Au ka h. i ti thErua khen. -

I dried myself and put on a dry white lavalava.

mangCaki, mangOwaina - very dry.

mao - N far.

mao: hakamao - N poisonous.

maori - well; noted only after roa. Tiki rO rO m. - I don't really know how yet. Tiki marU ro m. - I'm not entirely full yet.

mapu: hakamapu - N rest.

mara - loom; gee-string, anciently of breadfruit bark.

mara-hau - hibiscus loomed loin skirt for women.

mara-kura - breadfruit bark tapa gee-string, for men. See also marokura
/kuru? /

marA - polite imperative. Hani moi m. - Please come here.

marae - an open, cleared space; N formerly the pre-Christian temple.

mara(e)rae - outside the house.

Marakarita - Eng. Marguerite.

maranga - N move away, get up.

marangirangi - N happy.

marara - charcoal, partly burned coals as formerly used for tattooing ashes; chip, as of wood; m. haru - shaving.

marari - N clean.

hakamarari - N to clean.

marau - lip; m. tono - cheeks of buttocks.

marau - squirrel-fish; PMP lahuk "B".

marauta - red snapper.

maria - good; same as huamaria; m. koe! - hello! good-by! (to one);
m. kOrua, m. kOtou - greeting to two and more than two; m. hau -
all right.

mAria - soon, by and by, presently.

Mariko - Eng. America.

marO - strong, win. Au e m. hua. - I'm just fine.

hakamarO - strengthen.

hamarO - hard.

mae-marO - species of small centipede.

marOtangihi - very strong, especially of a man.

marOro: hakamarOro - rest.

maru - shade.

hakamarU - anoint the head.

marU - soft.

hakamarU - slacken; take it easy; cultivate, as land. Hu tE h.! - Snap into it! Don't slack up! MEeA e h. ki thoki ti kerokere-wai. - They are cultivating the swamp taro/with adzes.
patches

maRU - full or satisfied after eating or drinking.

marua: mata-marua - indentation in reef.

maruakina-- rich.

maruru - N cool.

masa - N same as mangO. 'dry'.

hakamasa N.

masAra - N alert, intelligent.

masawA - N place, time.

mata - face, eye, extremity; look at (sg.); when compounded: any small portion; grain; medium, fair, somewhat; moto is a variant occurring often when the compounded element contains o. Most words compounded with mata- or moto- are listed under the second element. Delete m. and look there. A few compounds follow. PMP mata "A".

hakamata - try, taste, try out.

koro-mata - eye; see koroa.

mata-hai-IE - somewhat different.

mata-hUmaria - fairly good.

ma-ta-kerokere - grain of sand.

ma-ta-keinga - piece of rubbish or garbage.

ma-ta-itiAtou - by ourselves, us alone.

mata-kitaui - by ourselves (dual); for complete list see page 31 under Compound words.

matamata - go for a walk, stroll; m. huamaria - look after, care for, be hospitable to

mata-riki - Pleiades.

mata-rima - finger.

mata-rua - twenty; other numbers compounded with m. are on page 30.

mata-tamana - medium large, fairly big.

mata-u - nipple.

mata-ua - rain drop.

mhata - look at (pl.).

mothoro - thirty.

motokoau - I alone, just me.

moto-koe - you alone; for other forms see page 31.

otongohia - clear, easy to see, hear, or understand.

mata - flower, especially flowers tied together into an akhai or bunch to be worn on the ear, as: mata-hia, mata-hoehoe; mata-pua-pangi; mata-kethau.

mata - raw.

matahi: waka m. - obs. name of the high priest's canoe. (Tere ki mānu, old, 27)

mata-i-tua - see tua.

matakairangi - obs. omniscient knowledge, particularly sea-going knowledge.
Ti kapin tērā ku irō ia huakotō ni m. o taha thenua nei. - That captain knows all there is to know about the places beyond this land.
(also Utamatua 49)

mata-kapupu - N dull.

matakite - N soothsayer.

mataku - afraid, fear; PMP /t/akut "A".

hakamataku - terrifying, sacred, taboo, feared. Ti kau pārangī ti kau hāmataku. - White people are treated with respect.

hare-hakamataku - church.

mea-hakamataku - sex part.

matamata - glory, pretty. See also under mata 'face'.

matāne - see tāne.

matang - well-groomed.

matangi - wind; nia m. - air; ti orooro m. - wind squall or gust. For various winds see under wind.

matāngihi - strong, as of a fish line; see also mārō.

matapouri - same as motopouri.

matatinatina - see tina.

mātau - our (pl., exclusive, pl. head), page 13.

mātau - fish hook; jack in a deck of cards, so-called because the J was thought to resemble a fish hook.

mate - die; go out, as a light (sg.) PMP matay "A", "C".

hāmātemate: herekhai h. - polite language.

matemate - pl. die, of many; kill, suicide.

mhate - die (pl.)

takamhate, takatakamhate - carnal embrace, usually by young people without sanction of parents. (Tahiri tatakara, page 145, a)

mathakitaki - old, ancient, oldest, first, at the time of. M. thaua no rawa, kei au noko noho i Ruk. - At the time the war was finished, I was living at Truk.

mathau(w)eni - species of minnow (sg.). tau(w)eni - pl.

mathini - Eng. machine.

mathini-tui-kahu - sewing machine.

mathira - sprout (verb).

mathith - Eng. match, cigarette lighter.

matoru - thick, as of turtle shell.

matU - drinking coconut.

matua - old; ripe, of breadfruit and of fully formed but green bananas;

PMP tu'a "A"; tangata m. - old man, about forty to sixty.

matamatua: tangata m. - very old man, over sixty.

mAtua - parent, God. (Ten commandments, page 146, 1)

matuke - see motu.

matuku - heron; m. rUri - black heron; m. khene - white heron.

mau - tight, firm, steady.

hakamau - ordinary slow paddling; do something slowly, as: hEE h.,

*ro h., waru h., rere h.

hakamaumu - learn.

mau - N accustomed.

mau - our (dual, exclusive, pl. head), page 18.

maua - N can, be able.

maukoroa - N rich.

maungutungu - see ngutu.

maurara - see rara.

mAwa - clap, of thunder. E m. ti atiri. - The thunder is roaring.

hakarAwa - bat, strike.

tangata-hakarAwa - batter, in baseball.

mea, mE - he, she, it, thing; (pages 16, 17); mE- forms many compounds, which are listed under the more distinctive element, as mea-koro-mea 'brace' listed under koro 'drill'. ME! A ME! - Say!

meaA, mEaA - they (dual).

mE-pik - pork.

mehanga - between, distance, relationship; hakarErE ti m. - reconcile differences. Ehia mairi i m. Nukuor mo KirInithi? - How many miles between N and K? Takitaki ku noho i kurU m. - Takitaki was sitting between you two. Ei mA 'ha hoki, thau m. hau. - Don't mention it, it's just between us. (a polite way to say 'you are welcome') HakarE e hui, o kao hua i thau m. - No charge, we exchange freely between ourselves; i.e. we are on too friendly terms to buy and sell.

mehete - see whete.

meheu - see heu.

mei, mE - can, be able. Au tE mE ti kaka ti niu. - I can't climb the coconut tree.

mene - have had enough of a particular food or dish for the time being.

- menene - envy. (Tokiaratou 16)
- menuke: hakamenuke - trim sideburns and edge of hair.
- meraratireku - Tacca pinnatifida, arrowroot (Fosberg), said to have been introduced and named for a man called Raratireku.
- meremere - Antares.
- meremu - drown (meremo?) PMP lemes "C".
- meteithoko - servant or assistant to a chief, assistant priest. (Utamatua 36)
- mE-tE-keina - see keina.
- mhA: matamhA - clean. (Ti thara 2)
hakamatamhA - clarify, explain clearly, beautify, clean up.
- mhae - hurt, sore; m. ti wae - lame, sore leg.
- mhara - bitter; smart or pain, as smoke or water in the eyes.
- mhata - look at; see mata 'face'.
- mhate - see mate.
- mhE - red.
mE-mhE o ni rakau - heartwood. mhE-uri - brown.
- mhiti - flow fast, of a current.
- mhO - cooked.
- mhoe - smoothed down, as of hair; wrinkles in paper, clothes; also see moe.
- mhu - rumble, sough.
- mhU: hakamhU - extract. See also mu. hakamhUina.
- mhui - meet together. mhuimhui.
- mhUni - hide; PMP buni "C".
hakamhUni - hide someone or something; herekhai h. - secret.
hakamhUnimhUni: hurumanu-h. - pocket knife.
- mhuru - rub, as the back with oil; caress; PMP bulu "C".
hakamhurutia - rub someone. (Apari 19)
murumuru - N massage.
- miami - eat. hakamiami - feast, to feast.
- miamia - species of green seaweed.

- mihi - suck noisily, as coconut water or flesh from fish bones.
 hakamihi - paddle with easy short strokes making only slight 'sucking' noises.
 mihimihi, mihia, mihiina.
- mimi - urine, urinate; PMP miRmiR "A"; ti m. - kidney.
- miniti - Eng. minute. M. waru ikor ka hana ka thuki ti rA ehA. - Eight minutes until four.
- mira - make a whirlpool. miramira.
- miri - rub, as between the hands. miria, miriina, mirimiri.
- miro - N wring out.
- miti - dream; hai m. - have a dream.
- mo - with, else; nia raitai mo rOrO - rice with cream. Kimaua mo ai? - Who else besides me? Who with me? Mo TOriki! - By the god Toriki! (a curse)
- moana - deep ocean.
- moe - lie down.
 hakamoe - do slowly, as of speech: herekhai h., tahiri h.
 mhoe - intercourse.
 moeA - sleep late, sleep by day.
 moremoe - sleepy; PMP pezam "C".
- moea - obs. very thick rope, especially as used for hauling whales.
 moe(i)ho - a black bird, starling; for its bad role see Ti kuru 78, Ti ~~thama~~ ho.
 mOho - broken down, as of a machine, chair, house.
 hakamOho - tear down, break down.
- mohore - see hore.
- moi - towards the speaker; some as mai but follows hani and ro; PMP mAri "C". H. moi. - Come.
- moikaha - single smooth thread of coconut husk.
- moinA - cherish. (Tuiteke 2, page 90)
- moko - species of small lizard.
- moko: hakamokomoko - M beloved, cherished.
- mokoA, mokowA - far.
 hakamokoA - very far (an adverb, not an adjective). Au ku hana h. - I went very far away.
- mokomoko - chin.
- mokopuna - miracle, power, mana, miraculous; guard of the Eitu.
 tangata-hai-mea-m. - magician.

mOmE - work (noun).

mommei - N place.

momo - few.

moni - obs. canoe ("Baptisms" 3); N canoe (not obs.).
moni-rere - N airplane.

monki - (Eng. monkey) joker, in deck of cards.

monono, monhOno - drip, drop, fall (of many things, such as leaves, fruit, hair); bald; niha rA ku m. - missing and uneven teeth. Nia mata-ua ku m. ki rara. - Drops of rain are dripping down.

monowai - well, cistern; PMP opened "C".

morau - N fast.

halkamora - H hurry.

moremoe - see moe.

morokura - wide piece of breadfruit-bark tapa cloth. Cf. mara. (kuru?)

morongi - energetic.

hakamorongi: e khara h. - very tasty, fragrant, most delicious.

morOro: haka morOro - thank a god in prayer for fish or food; be subject to. (Utamatu 73)

morowA - apathetic, listless, extremely bored, lethargic.
morongataA - very bored.

morungohia - prefer (only noted in Hina III).

moto - not ripe, green, of pandanus, papaya; PMP mo(n)ta' "C"; see hara:
harahara.

motokoia - by himself, alone; see page 31 and under mata 'face'.

motongohia - see under mata 'face'.

motopOuri - industrious, hard-working; snap into it! get to work!

halkamotopuri - work hard, zealously, industrious, care for; herekhai
h. - talkative. Au e h. e kap nia herekhai. - I'm working hard to
learn the language.

- motu - island; any reef island on which one is not at the time; break, sever, as a string; PMP putus "C"; ku m. - it's finished; tE m. - forever.
- matuke - barren land without food (from motu kerekere). (Ti kuru 49, page 110)
- moua - frigate bird. (Apari 5, page 62)
- mOunu - bait.
- mOuri - soul, life, salvation; alive, be alive, live; PMP huDi "A"; wanga au m. i ti koe - take good care of yourself, be careful (as when embarking on a trip or undertaking).
- hakahomOuri - surprise someone. Au e hana e h. th makiki tErA. - I surprised that child.
- hakamOuri - save (as from sin), resurrect; Savior; alive.
- hakahomOuriina.
- homOuri - be surprised, startled. Au ku h. - I was astonished.
- mu - porgy fish, *Monotaxis grandoculis* (Smith), said by Mr. Smith not to be recognized elsewhere.
- mu, mhu - at, to; precedes ngA, as: mu ngAut, mu ngAtai, mu ngAke. Au ka hani moi mu ngAut. - I came from inland. (page 29)
- mu - sound as of distant thunder, wind, airplane motor; tE mu - silent. Hu tE rErE, noho tE mu. - Don't speak, stay silent.
- mua - before. Nho mU! - Wait! Stay!
- mukamuka - edible inner husk of the uta coconut.
- mukiroto - between.
- muna - N language, speak, word.
- mure - N late, slow.
- mUri - end, after, behind; PMP huDi "A"; mai i imua ka hana ki m. - from beginning to end; thuki ki m. - paddle or pole backwards. MEa ne ro moi i ono m. - The came behind or after him. m. ti waka - stern.
- murokoroko - obs. steal, be disorderly.
- muru: hakamurutia - obs. hide, hakamuruina.
- mutamuta - chin.

N

- na - thin knife with a double-edged blade, used for prodding out tridacnas; a stick formerly used for this purpose; to prod out tridacnas with this instrument. (Utamatua 52, page 117)
- na - see nia.

- na - put, put up, as on a high shelf. (Pahitahi 38)
- na - that, there (near addressee), page 22.
- nae - coconut-leaf mat of two leaves, leaflets plaited flat, and the ends of each side braided to form the middle of the mat.
- nekau - intestine.
- nampa - Eng. number, figure.
- namu - N smell.
- nane - semen, vaginal fluid; e mhitia n. - discharge of semen.
- naniu - name of a very bright star.
- napunapu - gurgle. hakanapunapu - splash.
- nAtau - their (pl. head), page 18.
- nau - half-flower bush, *Scaevola frutescens* (Fosberg).
mata-nau - border of nau grove.
- nau - their (dual, pl. head).
- ne - particle before verbs indicating past and completed action, with additional meaning: when ... did, as ... did, at the time when, page 34.
- nehenge - hit, as a mark.
- nei - this, here, now, these; page 22; nia peinthir nei - these pencils; ti peinthir nei - this pencil.
- neke - shake hips in dancing.
meneke - move slowly, as a person.
nekeneke - move, hitch along while in a sitting position.
- nene - elastic, stretch; huti ki n. - stretch taut.
hakanhene - tease by holding an object just out of reach, then jerking it away.
- nepe - fastening turn of the outrigger shroud to the middle boom; make a slip knot, slip through; tuck in, as a lavalava. (Ti angori, 5, page 151)
nepeina, nepenepe.
- newenewe - N spider web.
- nh- - the pl. particle nia contracts with some nouns beginning with h- to form nh- (page 11). Replace the nh- by h- and look for the root word under h-; nhenua 'the lands' is listed under henua.
- nhau - why. (Hina 55)

- nhenaki - join together.
- nheni - grunt.
- nho - wait, stay, stop; n. pErA - naked. Who mu! - Wait! Stay!
- nho - tie.
- hakanonhOno - sew.
 - nhoehara - granny knot.
 - nhoko - reef or square knot.
 - nhopou - clove hitch.
 - nhotata - slip knot.
 - nhotia.
 - noa - N knot.
- nhoku - knead, as pureka paste.
- ni - for, of, belonging to; PMP ni "A"; nia pu etoru ni aku - three shells for me.
- nia, niA ni, na - the (pl.). Cf. nh-.
- niere - to warm banana leaves over a fire.
- niha - tooth; PMP ipen "C". mata-niha - fingernail, toenail.
- niha - clitoris.
- niho - N same as niha 'tooth'.
- nikanika - dizzy.
- hakanika - travel extensively back and forth, go travelling, go around.
 - hakanikanika - whirl, go round and round, revolve.
- nini - pregnant.
- niponipo - N same as nikanika.
- niu - coconut tree; PMP niyuR "A"; ti niu mhE, ti niu kahAuri - kinds of coconuts.
- huniu - bunch of ten coconuts.
 - kanhiu - copra, Milky Way.
 - matA-niu - green coconut with only a little soft flesh.
 - niuanI - medicine.
- niukau - pus.
- no - N greed.
- no - only; similar to hua; hEhE no, tahatcha no. Cf. piri.
- no - variant, ono, as: no mUri - behind him (literally 'his behinds').
- noho - scorpion fish, *Scorpaenopsis gibbosus* (Smith).
- nohu - old name of above, Oriori, page 143, 11.

noho - stay, live, dwell, sit, wait, marry; PMP tempet "C"; n. ki rara - sit down. N. kinae koe? - Are you going to marry him?
 hakanoho - law, custom, morals; habits; adopt the appearance, morals, or habits (Hina 96); wanga thakanC - give orders.
 nohonoho.

noko - be; particle indicating past action, page 34.

nonu/Morinda citrifolia, Hawaiian noni (Fosberg).

nua - top.

hakanU - peer.

hakanUnU - peering, walk on tiptoes.

nui - N same as niu, changed by metathesis.

Nukuhetau - island mentioned in Utamatua horau chant, B, page 139; possibly Nukufetau in the Ellice Islands.

Nukuoro - Nukuoro.

NG

-nga, -nge-, -ngo - suffix converting verbs to nouns, page 26.

ngA, ngHA - direction towards; pages 28 and 29; ngAke - up, southward;
 ngAtai - lagoonward, westward; ngAuta - inland, eastward; ngeiha - down, northward.

ngahingahi - torn lavalava or mara-hau, rag. (Ti kuru 7, page 109)

-ngahoru: matAngahoru - ten; PMP pulu' "C". (variant, matangahuru)
 matangahoru-ma-hA - fourteen. matangahoru-ma-rua - twelve.
 matangahoru-ma-hi tu - seventeen. matangahoru-ma-tahi - eleven.
 matangahoru-ma-iwa - nineteen. matangahoru-ma-toru - thirteen.
 matangahoru-ma-ono - sixteen. matangahoru-ma-waru - eighteen.
 matangahoru-ma-rima - fifteen.

ngAhuru - see huru: huruhuru.

ngaiho - N same as ngeiha.

ngako - N same as ngoko.

ngAngA - shaky, unsteady.

nganganga - corrugated iron, tin roofing.

ngao - mew.

ngara - lose, disappear, forget, lost (sg.). nghara - pl.

ngaro - N same as ngara.

ngaru - wave (noun); PMP alun "C".

ngaru - shake, move.

ngarua - move fast, work, hard work; n. thenua - earthquake; cf. page 124.

ngaruru: ripoko n. - headache.

-ngata - slow, with difficulty; suffixed to many roots, as: haingata - hard to do, difficult; huingata - hard to buy, expensive.

ngatahi - together.

ngAtai-- see ngA-.

ngatarAkau - species of fish, caught in the seine kupenga-hakapaki-paki.

ngatau - see tau 'season'.

ngAti - skull.

ngau - chew.

ngAuhou: mata-n.: huaaitu m. - very bad.

ngaungau - *Alocasia* (Fosberg, Hosaka), giant taro, swamp or dry-land; akhai
hua n. - lei of giant taro fruits.

ngAuta - see ngA-.

ngA- - see ngA-.

ng'hara - see ngara.

nggoro - heavy rain downpour, heavy enough to obscure the land. (Hina 16,
17, 20)

ngghU - see ngutu.

ngingi - whistle, squeal; squeak, as of a lobster; PMP ngisngis "B".
 mE-ngingi - mouth organ.

ngOeho - famished.

-ngohia - easy, swiftly; suffixed to many roots, as: haingohia - easy to do, easy; huingohia - cheap; marUngohia - satisfied or full quickly after eating.

ngoh0 - nitched.

ngoko - egg.

hare-ngoko - nest.

ngoro - snore: PMP guru "C".

tongoro - gurgling sound made by paddling, attributed to the knob at the end of the paddle.

ngoru - big wave.

ngutia - tuberculosis. Ku hai tono maki n. - He has tuberculosis.

bow of a vessel;
 ngutu - mouth, beak, tip of a blade;/ come, go. ToromA kitAtou ki ng. mai
 hai-hekau angi ki thatau HakamOuri. - Let us all come and serve our
 Savior.

hakangutu - food assemblage, as in a basket; food in general.
 matA-ngutu - chat. Pani moi m. kitAtou. - Come here and we'll all chat.
 maungutungutu - a little, a few, of food. Nia ika rA ku n. - There were
 only a few fish. (also Pahitahi 2)

nghU - grunt. (Hina 46, page 70) ngUngU.
 ngungu - chew, as something hard. ngunguina.
 ngutu-huruhuru - beard.
 ngutun-gutu-khai - chat.
 rau-ngutu - edge. (AparI 65, page 65)

O

o - queen in a deck of cards, so-named because the Q resembles the letter o.

(v)o - hold (sense of contain), fit. Tuku hI-wae r'e e o i tuku wae. - My
 shoe fits my foot. Ni pEpA anei e o i roto thepetepe nei. - These
 papers fit into this box.

(-)o(-) - close or intimate possession; of; page 20.

oa - N flat upper border or gunwale of canoe.

oho - wake and go.

Oho - cut into small pieces, as meat.

oi? - possessive interrogative, who?; ni oi? - whose? Ti hare nei ni oi?
 - Whose house is this. Cf. ai.

oia - see A 'daylight'.

okioki: maokioki - empty, as of a house or country; deserted, uninhabited.
 (Riuta 32, page 87)

oko - husk, as coconuts. okoia.

okooko - species of fish, caught in seine kupenga-hakapikipaki.

oku - my (pl. head), page 18.

omo - wipe.

mE-omo-he - handkerchief.

omomo, omoina.

oneone - N sand.

ono - six; PMP enem "A".

matangahoru-ma-ono - sixteen.

motO-'no - sixty.

(o)no - his, her, page 18.

onga: hakaongaohie - N cheap; hakaongata - N expensive.

- ongeonge - lonely.
 opitā - Jap. Eng. office, government; ti kau ti o. - government officials
 or people, government.
 ora - N same as mOuri. hakaora - N same as hakamOuri.
 oriori - obs. prayer. (page 139)
 oro - N sand spit.
 oropaki - front of island or reef on lagoon side.
 woroworo - front; w. ti pApA-rima - palm of the hand.
 oro - rub, file, sharpen, as a stone adze with a shell.
 mE-oro-mE - file (noun).
 orcina, orooro: orooro matangi - wind gust, squall.
 oso - N same as hongī.
 ota - N same as oto 'eat raw'.
 otE - noon; mUri otE - afternoon.
 othi - Eng. horse.
 (w)oti - finished, consumed, empty; without exception; PMP hen/t/ā "A".
 (School song 4, page 145)
 haka(w)oti - finish off, use up, consume, empty.
 otia - obs. tell. (Tere ki mānu, new, 12)
 oto - squeezed coconut grating discards, used only in pl. Ka waru ni ka-
 nliu, ka thau ti rOro, ka kiri ki tana nia oto. - Copra is grated,
 cream is wrung out, and the squeezed gratings are thrown away.
 hokOto hua-huru - breadfruit pudding. See pudding.
 oto - eat raw; PMP he(n)ta' "A".
 oto: ti ua oto - fine rain.
 oto - to thatch; PMP hatop "A".
 ou, o - your (sg., pl. head), page 18.

P

- pa - pearl-shell lure.
 pa - breadfruit-leaf dart.
 pa - care for, take care of. Teiwit e pa i kimAtou. - David cares for us
 well.
 pae - wall, breakwater, stone jetty, altar, foundation; PMP emōang "C";
 construct with stones. (Utamatua 85, page 118.) paepae.
 hakapae - pile; h. tangata - crowd of people.

pae: hāpae humu - school of trigger fish; kind of string figure named for it.

paeha: haka haka paeha - shoot, as with a gun.

paehO, pAhO - species of pandanus with wide leaves, some growing now at Hukuhenua. Utamatua found some when he landed at Tiahu (Utamatua 54). The fruit is not edible. The leaves are used to make the strap fastened behind the weaver's back; threads from the aerial roots are used to sew thatch sheets.

khari-paehO - jumping rope, swing, made from hibiscus bark, often called by children kiri p.

[kēpaehO - dry hibiscus bark; its threads are used to sew thatch sheets, hence it was named for the paehO pandanus (Alfred Patterson).

paepu - Eng. cigarette; p. pArangi - pipe.

paha: haka paha - gun.

pAhi - side, team, partner; beside, alongside, with; half; unit of measure from the middle of the chest to the tip of outstretched arm. Ti paipai ka toko i p. o ti ura. - The flounder crouched beside the lobster.

Koe au peinthir i tou p.? - Have you any pencils with you? Au ku noho i p. o ti ariki. - I'm living with the chief. (p. is often used without the particle ti.) Ti rā etahi mo ti p. - Half-past one o'clock.

haka pAhi - hana h. - go sideways.

pahua - tridacna with large oyster; to collect such oysters.

paipai - flounder, *Platophrys* (Smith); cf. page 124.

pakaikE - spider; cf. page 134.

pakarara: rUri p. - very black, jet black.

pakarihi - single side stem branching off from trunk of rachis (kOrOrO); p. tA.O - hand of bananas.

pAkE - Eng. tobacco.

pakeke - lose, be defeated, weak; roto p. - cowardly.

pAkea - N lose.

paketu - Eng. bucket.

pakhau - shoulder, wing, pectoral fin.

paki: pakipakia - rough (as the sea), riled.

haka paki - beat, strike, drive away; kupenga-h. - net to which fish are driven. KitAtou ku haka paki nia ika ki rhere ki roto ti u. - We beat the water so fish would flee into the trap.

paku - scab; pancake, especially of pandanus or breadfruit; PMP beku "C".

pahu - shallow, low; p. iha ti thai - the tide is going out.

- pakU - exploding sound as when hand slaps the floor; stamp on, knock.
 hakupakUina.
 hakupakupakU - splash.
 pakUkU - defecate; hare-p. - toilet.
- panapana-ua - nape of the neck. (Utamutua 13, page 115)
- pAni - N lie down.
- panipani - N trepang.
- panUno - a coconut-leaf basket of N style and name; it is round and has a handle.
- panga - misshapen, distorted, misfit, unmatched.
- pangapanga - N thin (of persons).
- pangArili - high priest.
- pangi - flower of *Calophyllum inophyllum*, hethau.
 mata-pua-pangi - ear bouquet of this flower.
- pao: hakupao - opinion, thought. Taku h. hakaRE e hai. - I think it will not be done.
 hakapaopao - think, deliberate.
- papa - board; PMP papa "C"; see kono-.
 rau-papa - board.
- papa - ready, at ease, settled, comfortable, satisfied; hei ki p. ti manawa - make up the mind. Ku pa tau ka hura ura? - Are you ready to go lobster fishing? Au tiki pap, aku hekau e tiki rawa. - I'm not ready yet, my work is not yet finished. (p. is frequently used in love songs, cf. verse 3, top of page 146.)
 hakapapa.
- pApA - low, flat; PMP papak "C"; thuki p. - smash flat.
 mE-pApA - frying pan.
 pApA-rima - hand.
 pApA-wae - sole of the foot.
- papataitho - Eng. baptize.
- para - soft, ripe; rotten (of fish) (sg.).
 maki-para - yaws.
 mata-para - heart of palm.
 parapara - herekhai p. - polite speech.
 phara - pl.
- para - hide (a person).
 para-ha'amhUni - hide.
 paraki - hide-and-seek, hide; hai ti p. - play hide-and-seek.
- para - bend or bow the head.

- parakia - *Callyodon perspicillatus*, parrot fish (Smith). (Hina 39)
- pAranga - metal, iron, blade, nail.
- pArangi - of white persons, European, western (an adjective, not a noun);
tangata p. - white person.
- parara - see rara.
- paraua - (Eng. 'flour') bread.
- pare - ball; p. hikahika - play catch.
parepare - throw a ball repeatedly, juggle.
- pare - shove.
haka~~pare~~pare - shove against, steer a canoe; encroach, as on another's
fishing place or wife.
peretai ti rA - mid-afternoon.
- pare - N help.
- parepare: atu p. - species of bonito, not very good eating. (Apari 5)
- pArI: ti waka p. - foreign ship of any sort.
- parua - excessive, very; useless; hatanga p. - unlucky; ti p. mea - useless;
ti paru tangata - useless person. (Utamatua 27, page 116)
- parua-tana-moana - species of fish. (Hina 59)
- pasa - N speak. apasa - N speak.
- pAsi - N same as pAhi.
- pasua - N same as pahua.
- pata - coarse; unit of measure from tip of forefinger to its junction with
thumb, said of a house with thatch sheets placed far apart; cf. rhiki.
patepate - large, of small objects, such as fish, breadfruit, stones;
ti ua p. - a heavy but brief rain (Hina 15, page 69).
- path - Eng. base, in singing.
- pathi - Eng. pass, in playing cards.
- pathikere - Eng. bicycle.
- patu - ward off, as a blow; snap, as the fingers; kick; strike with small
blows; slice.
patua - shake off, dislodge, knock off (Hina 50).
- patumatu - sand worm used for bait, resembles a centipede.
- pAu - obs. able (Tere ki mAnu, new, 3).
- paupau - N vagina.

pe - or. Koe e hihai ki ti mE tEnei pe tEra? - Do you want this thing or that?

peau - wave.

peapeau - N rough, riled, as the sea.

pepeau: ripoko p. - wavy hair.

pEhi - press, punch.

pepEhi. Au e p. ti mathin e hiki aku herekhai. - I punch the machine to write my stories.

pEhia, pEhiina.

pei, pe - as, like; hai pei - be the same. E pei ti mea etahi. - They are alike. They are the same. It's all the same.

pEhE - like what, of what nature, how. Ti mE tEnei rA ne hai p.? - How was this thing made? Koe e hangota ni koA p.? - How often do you fish? Ko he p.? - How are you?

peinei - like this, this way.

peina, peira - like that, that way.

peiU - sweetheart.

peke - butterfly.

penepene - save, as money or food; conserve, take care of, care for, look after; prepare for, as war. Ko ku p. ni mE-kai. - You saved the food.

pen(i)thir - Eng. pencil.

pEpA - Eng. paper, book; p. tapu - Bible.

pepe - scrape with short motions, as taro with a coconut shell; strike a match.

pepeina, pepepe.

pera - N dirt, earth.

pErE - in order to, so that; p. Aha? - to do what? for what? why? Au ku hana ki tua p. matamata. - I went to the ocean side to stroll.

Pereiti - Eng. Fred.

peretei - see pare 'shove'.

peru - species of lizard.

pete - Eng. spade, in deck of cards.

petetE - Eng. potato, either Irish or sweet.

pEti - fat.

petimA - if. Hana hira p. i ai tangata. - Go see if anyone is there.

phana - dog. (usually phan)

phana - knot.

phApha - pat, slap.

phara - see para 'soft'.

pharaha - see māhāra.

phe - flatulent.

phiri - tired, weary, as of eyes or feet.

pho - save for future use.

phC - press, press down, shape with the hands, pad, pat, pack down; clap;
pounce on or snatch with the hands, as a fly or manini surgeon fish;
FMP peRes "C"; cf. "Baptisms", 19, page 138.
phCphC.

phoko - convex; PMP be(ng)kung "C"; ti rakau p. humu thArunga - a species of panax with saucer-like leaves, Polyscias sp. (Fosberg).

phu - full.

phu - shoot.

phura: mea p. - phosphorescence.

pi - 11 semen.

pie - N arrowroot; PMP rumbi/y/a.

piho - N head.

pika - crooked, bent; FMP bingkuk "C"; tangata p. tono tun - hunchback.
hikapika - bend.

piki - Eng. pig. nia mE-pik - pork.

piki - stick.
hekapiki - N attach, paste.
pikipiki - sticky.

piki - make taboo, as a tree; reserve.

piko - N same as pika. haka-piko, pi opiko.

pini - three-ply plaiting, bind together, braid in three plies, as hau,
kiri pAhO, mata-rou-niu.

bIni - Eng. pen, pin.

pinipini - species of tree, found at Torongahai.

pinu - pandanus tree; worthless remnant of a pandanus cone after the good part is chewed out.

pingipingi - *Hernandia ovigera* tree (Hosaka).

- pipi - general name for small clam shells.
 pirau - putrid, stink, rotten.
 pirei - Eng. play cards, marbles; deck of cards; p. thorom - rummy.
 pireiti - Eng. plate.
 piri - touch, feel with the hands. Koe p. ei Aha? - What do you touch it for? What did you come here for? Don't touch! (said often to children) Au e p. ki ti koe, kei koe ku rongon toku rima. - I touch you and you feel my hand.
 hakApiri - ancient breadfruit-bark gee-string.
 piripiri - octopus; touching; p. no - take possessions without asking permission, petty snatching. (The ideal character, 1, page 150)
 pirithi - Eng. bridge.
 piro - N stink.
 pita, pite - end, portion, piece, navel; pite i tua - rear section or portion.
 pita-khai - word, speech segment, portion of a story.
 pita-mE - woman's short curved comb.
 pita-paepu - cigarette butt.
 pita - self, oneself; p. lai - do oneself. Koe hua ne p. hai? - Did you do it yourself?
 pithare - short length of three-ply sennit, especially as used in the tauwama masthead stay.
 pito - N same as pita 'end'.
 po - night; PMP beng/i/ "C"; po anatinAngi - night before last; po hOnO - near dawn; po nei - tonight; po rOrO e hA - too long a time; po taki ti rangi - day after tomorrow night. Au ka hua taku ranga po nei. - I will chant tonight.
 anapo - last night.
 hakapothai - come ashore, of ghosts at night coming out of the lagoon.
 poina - be overtaken by nightfall, benighted. Au ku p. i ti mA au ku tAtAmE. - Night came upon me because I was busy.
 pouri - blind; nia tama p. - dwarf fairies.
 pouriuri - ignorant.
 po: ha'apo - chat.
 po: hakApo - ceremony for infants; cf. "Baptisms" 1, 17, pages 137, 138.
 po: hakapo - hurry.
 poA: hakamata-poA - care for, helpful, thoughtful; talkative, speak persistently, as to one who is hakathO 'obstinate'.
 poi - Eng. houseboy, be a houseboy. poipoi.
 poipoi - puzzled. KimAtou ku p. - We are puzzled.

p0ki - Eng. fork.

pomo - Eng. pump.

pomoina.

mea-pomo-ramu - fly spray.

pono - cover, as a tight lid or top; top, as on a bottle; shut off, as the passage between two reef islets; p. tou rohongo - fill your place, substitute for you.

pon(o)thai - door.

Ponpei - Ponape.

pongo - poor quality pandanus cone close to the stem.

pong0 - hole in a flat surface, perforation.

hakapong0 - make holes.

pong0ng0 - holey, full of holes. (Utamatua 37, page 116)

pongopongo - thump.

popo - rotten, as a stump or log, not of food or cloth; FMP beibek "C".

popua - N dragonfly.

porepore - tremor, as of a frightened voice; tremble, as with cold, fear; shake, as the earth. Au ku matakū i k0tou e tokoroko, toku rē rā ku p. - I'm afraid of you who are so many, my voice is trembling. (This was frequently said by chanters after they had performed before the assembled populace.)

hakaporepore - fidget, shake the knees, shake violently.

poripori - pat tenderly or gently.

poro - Eng. bowl.

por0 - (very frequent and with many meanings) want, say, think, suppose, believe, hope; be like, resemble; so that, in order to; hai p. - same as the above; p. Aha - say what, want what, like what, similar to what, what is it?; p. mā because; ti mea hua p. koe - thank you, grateful to you, gratitude to you. Au p. au ka noho. - I want to stay. Tinirau e p. - Tinirau said... (Hina mo Tinirau 11) Kimātou ne ro moi p. k0tou ki akoakoina mai nia heretahi. - We came so that you would teach us the language. Nā tama tokorua nei ti mā hua p. tinau ta-mana. - These two boys are grateful to their father.

poroporo - coconut-leaf basket.

Porotetitano - Eng. Protestant.

poro(w)aki - will, make a will; make an engagement, order. Tuku tamana ku p. mai ki ti au tono hare. - My father willed me his house. (Ti kuru 24, page 109)

porowakina. Hani moi rā porowakina 'u e hura kitaua. - Come and we will make an engagement for going.

poti - Eng. boat.

potopetshertiert
hakupotopoto, potopoto.

potu - N husband, wife.

pou - mast.

mE-tuku-pou - mast support.

pou - small inedible fish species. (Hina 36)

pouri - see po.

pu - inner corner of a box, inner end of a canoe, corner of the mouth.

pu - general term for cowrie shells, conch, Trochus, sea snail, trumpet shell, and all shells except bivalves or spider shells; trumpet.

E iri ti pu. - The trumpet is blown.

puriki: tama p. - any very tiny pu, such as a land shell.

pu - smoke, gush out, as pus; PMP bubu/'/'C".

maki-pu - boil, abscess, ulcer.

pU; hakupU - strut.

pua - Guettarda speciosa (Fosberg), a species of flower.

pua: mata-pua - pool in reef flat; deep reef bathing pool.

puaia - pig (no longer much used on K but frequent on N).

puAkhai - legend; cf. tunu: hakatupu.

puhi - bored, tired, listless, "fed up".

puhiu - exhale, breath deeply; PMP hembus "C".

pui - spit

pui: hakupui - stretch taut, as a boil to be broken; squeeze out, as the inedible portions of an eel.

puipui - N enclosure.

pukaria - N Morinda citrifolia tree.

puke - Pisonia grandis tree (Fosberg); rou p. - Pisonia leaves, yellow.

puku - joint (of the body); PMP buku "C".

puku-mE - portion.

puku-rima - wrist knuckle.

puku-tAhiri stanza, verse (old name).

puku-wae - ankle.

puku: hakupuku - swallow.

pukupuku - pimpled.

mE-pukupuku - pimple.

pukutea - evening star.

pu mimi - N kidneys.

- puna - Eng. spoon.
- puna - slow. E p. ti hini ki ti penthir. - Writing with a pencil is slow.
- puna - bubble; PMP purout "C".
- puni: haka

uni

 - join, add, unite, come together; ni kuongo h. - United States.
haka

uni

ina.
- punou - dull.
- pungupungu - circle, round.
- pUpU - magic; N divination; tangata-hai-p. - sorcerer.
- puraka - Cyrtosperma (Hosaka), taro.
- pure - guard, order, be responsible for. Teiwit e p. ni tangata ki hu tE hei ti huaaitu. - David is responsible that the people do no wrong.
purepure.
- pUrei - ring, as worn on the finger.
- purewe - sandpaper-like growth on coral, used to smooth paddles.
- pUri: haka

U

ringa - meeting.
hakaatakapuri - meet.
takapuri - meet, assemble, gather together.
- purou - net a flying fish.
- puru - coconut husk; PMP bulut "C".
puru-hunu-waka, puru-tuitui - brush.
- purU - Eng. blue.
- purum - Eng. broom.
- purupuru - embrace, hold close; PMP pulut "C".
hapurungu - well-rounded figure, as of a pig, fish; of a stout physique.
purupuruina. (Tuiteke 81, page 93)
- pusi - N same as pui.
- putara - coconut cup with cover, in which taro pudding is cooked.
- pUti - Eng. cat.
- putu - look after, as a ruler and his land; fed, nourish, care for; hold a celebration in honor of, fete. Ka mai nia mea-kai e p. taku tama.
- Give me some food to nourish my child. KitAtou noko p. Teiwit anatiRangi. - We had a celebration for David a few days ago. (The "celebration" was in honor of a trip he had just made to Truk.)
- putu: haka

u

tu - collect.

R

- ra- - alongside; cf. page 28.
 rahe? - where? along where?
 rangake - along the upper side.
 rangeina - along the lower side.
 ratai - along the lagoon.
 ratua - along the ocean shore.
 rauta - along the shore; by land; hana raut - go by land, along the shore.
- rA - sun, clock, watch. Ti rA rA hu hia? - What time is it? Ka hana ka thuki ti rA eha. - Until four o'clock.
- rA - sail (noun); PMP layaR "A".
- rA - that, those, there; then, very soon; page 22 and bottom page 23.
- ra ariri, rA 'riri - operculum, cat's eye.
- rae - forehead; PMP /aD/a'ay "C".
- raha - variant rahi; also see rhaha.
- rahi - summon, call, escort, get a person, fetch.
- rAhia - kindling. mataA-rahia - piece of kindling, pole, stick.
- rahira - same as hirahira.
- rahirahi - thin, as paper or turtle shell; shallow.
- raimu - Eng. lime.
- raithi - Eng. rice.
- rak - N name of an ancient month.
- rakamAro - argue.
- rakau - tree, stick, cross; *Plumeria rubra* (Fosberg); PMP kayu "A".
 mataA-rakau - pole, stick.
 rakauiha - *Barringtonia asisatica* tree.
 rakau-mea - *Cordia subcordata*, Hawaiian kou (Fosberg, Hosaka).
- rakiaki: hakarakiraki - dry in the sun. (Hina 23, page 70)
- rakorako - N many.
- rama - torch; N lantern; PMP damaR "A".
 hakamArama - light up, enlighten.
 mArama - moon, month, lantern; bright.
 rhama: ti waka r. - canoe used for netting flying fish by torch light.
 (Utamatua 73, page 118)
- ramanu - N small branch.

ramu - fly (insect); PMP lamuk "A".
 ramu-kai-tangata - mosquito.
 thaeramu - mosquito net.

ramuhi - pull under the water. (Ti kuru 88, page 111)

ramunE - Jap. marble (boy's).

rana - N sword of the loom.

ranui - N big.

ranga - stick used to support a canoe in the shed.
 rhanga - support a canoe on such a stick. E r. ti waka ki ti ranga.
 - The canoe is supported on a stick.

ranga - chant, tell. Au e hua taku r. - I will sing a chant. R. ai porC
 ki tukua ikoro. - Who told you to leave it there?
 wAranga - tell. Koe e ara i au w. - Do as you please. W. tangata
 hau. - Just a tale by the people: (stylized end to legends)

ranga - float.
 rangatia - float; hold, of a canoe. (cf. rangAtia, below) KOtou
 e r.? E r. tokorima. - Will /the canoe/ hold you all? It
 holds five people.

ranga - hoist, as a sail or flag.

rangahia - remember. Au ku tE r. - I've forgotten. I didn't remember.
 hakarangahia - souvenir, remind.

rangake - see ra-.

rangAtia - ashamed, embarrassed, shy.

rangi - pleasant sensation of itching allayed by scratching; have an
 orgasm.

rAngi - sky; PMP langit "A"; tangata taha ti r., tangata rara ti r. -
 stranger, foreigner.
 rAngi-AtE - atmosphere.
 rAngirAngiA - bad weather. Tangi nei taha thenua r'e r. - Today the
 weather will be bad at this island and vicinity.
 rAngi-tapu - Sunday.

rango - N same as ranga 'stick'.

rangona - N hear, listen, obey.

raohie - N good weather; (this word is also known to old people on K)

rapakau: hakarapakau - valuable, respected, honor, respect, bless, show
 mercy.
 hakarapakauina.

rara - under, below, beneath; PMP Dalem "A".

hakamaurara - lower, humble.

maurara - humble, low, deep.

mauraro - N.

parara - low.

raro - N.

rarati - N same as roti.

rAri: marAri - smooth, slippery; slip, as when climbing down a tree.

hakamarAri - smooth, polish.

rarowae - species of fish, caught in net kupenga-hakarakipaki.

ratai - see ra-.

ratio - Eng. radio.

rau, rou - leaf, sheet; PMP dahun "A".

mata-rau-ngutu - lips.

raukataha - species of bird's nest fern, *Asplenium nidus* (Fosberg).

rau-ngutu - edge.

rau-papa - board.

rau-pirei - playing card.

raurau - blade of a paddle.

rau - men's ancient hair style, with hair bunched on the side of the head above the ears; very young men did not have the rau; without the rau one could not fish; he would have to sit in the canoe without a line; brim, as of a hat or dish.

rau - hundred; a very large number, perhaps several hundred. Ti rau tAne e mhuiahui. - Many many men assembled.

raumarie - N large, big.

rauseti - N salt water.

rauta - see ra-.

rauti - itch, smart.

rawa - enough, finished; PMP dawat "A"; ku r. - it's finished, already.

Toromeanei ti khUru ku r. - School is out now. Ku r. ti lihi ti

pita-khai nei. - This part of the story has already been written.

hakArawa - finish.

rawa - tie.

rawarawa.

rAwa - choke, as on a bone.

rawe - land, of something thrown on something; be stopped or caught, as of something floating. (Hina 24, page 70)

rawehali - crisscross, trade.

- rE - voice, pronunciation, tune, sound, noise; say; hatunga rE - parts in singing; nia rE o ti wai, o ti mathin, o ni tamakiki - the sound of water, of a machine, of children.
 hakarEre - make speak, revive (Tere ki mānu, old, 23, page 132);
 h. ti mehanga - talk over and reconcile differences.
 rErE - speak. Hu tE r. - Don't talk. Keep still.
- r'e - contraction of rA e. Ti matangi r'e hani moi i Tura. - That wind is coming from Tura. (Utamatua 43, page 116)
- rEherEhe - shine, as with grease.
 hakarEherEhe. (Tere ki mānu, old, 32, 39, page 132)
- rehu - ash, ashes; refuse on unwashed male genital; PMP Dabuk "A".
 rehu - coral lime.
- roke: hakamata-rokeroke - tapering; getting thinner at the top, as a smoke column; pyramidal. (Tuitoko 78, page 92)
- range - linen, calico; white, of clothes.
- rope - shake, wave.
 hakarhepe - flag. reperepe.
- reperA - again, also, too, another. (Utamatua 78)
- rere - fly, run, go fast, hurry, run a race, win a race; tE r. - lose, as a race.
 rerhere - pl.
 rhere - race (noun).
- rErE - see rE.
- rou - N same as rheu.
- rEwe - clapping song.
- rewereweina - spider web; PMP lawa "A".
- rha - rustle.
- rhaha - wide, width; PMP laba "C". pharaha, raharaha.
- rhakei - dress in festive attire, formerly of the priest; dress up, wear leis. Thangata tErA ku r. Ia! - That man is all dressed up with leis.
- rhaku - scratch, claw. Haia kurU r. - Hurry up!
 rakua, rakuina, rakuraku.
- rhama - see rama.
- rhamu - stink, smell badly. Ramuramu tangata! (Said by cannibal demons, as in Timutoko 20, and in this sense r. may indicate a pleasant or appetizing odor!)

- rhanga - see ranga 'stick'.
- rhanga - weave, plait.
- rhauwehe - many, of big things. Hai ni ata ki r. - Develop pictures.
- rhene - see rere.
- rheu - ripe, of pandanus, papaya, banana.
- rhika - giddy, afraid; noho r. - worry. Ka kaka ti niu, ka mhata ki rara, ka r. - /He/ climbed the coconut palm, looked down, became giddy.
- (-)rhiki - suffix meaning 'tiny'; PMP Diki "C"; ti kau r. - young people.
 mata-rhiki - unit of measure from tip of forefinger to tip of thumb pressed against forefinger, said of a house with thatch sheets placed closely together.
 mata-riki - Pleiades, also name of a N month.
- rhingi - pour out. Au e r. nia wai. - I'm pouring some water.
 maringi - spill. Nia wai ku m. - Some water spilled.
 rhingina, ringia.
- rhoko - see roko.
- rhongo - line or row of people.
- ri - nit, louse egg; seeds, as of papaya; PMP li(h)sa "C".
- riariaki - wave, as a handkerchief in greeting. R. ai ono rau. - He swaggered his head. (Tere ki manu, old, 30)
- rihariha - a reef fish similar to the goat-fish; thin, small by nature, small-bodied; dwarf.
- rikau - package of taro tuber with coconut cream wrapped in a very few taro leaves. ("Baptisms", 20, 23, page 138)
- rikianu - baby.
- rima - arm, hand; five. hakarimarima - hurry up.
 matangahoru-ma-rima - fifteen.
 mata-rima - finger; m. turi - small finger; m. matua - thumb.
 rimarima - clever, especially manually clever.
- rimu - N seaweed; PMP limut.
- ringa: maringaringa - temple (on head): sheer; sides of canoe just below the end-pieces, fore and aft, both lee and weather sides.
- ripa - drunk.
 hakaripaina - dizzy, faint. riparipa.
- ripoko - head, mind. Ko Ia ti m. huamari. - He has a good head; he's smart.

- riri - poi (not made on K).
- riri: mariri - dull.
- riri: mariri - N fall, as hair; to hakamariri - N sow.
- riri: mata-riri hoe - knob at end of paddle; m. u - nipple.
- riri - angry. (initial i - probably lost from *iriiri)
- riringA - immature fruit, as of pandanus and breadfruit.
- riro - N hide. hakariro.
- riti - thin white cloud.
- riu - bilge water.
- riu - turn, reverse; riu ti manawa - change the mind.
 mariu - turn, go on a weaving course.
 mariuriu - turn from side to side; m. ti manawa - fickle.
- ro - go, come (pl.) Followed by waka, moi.
 rOrO.
- roa - II same as roata.
- roa, rO - very; immediately; long; great distance in time or space;
 PMP deRas "B"; hanga tono ngutu ki taha roa - o ened his mouth
 very wide; hokOhi roa - very very few; imua roa - in very ancient
 times; iroa roa - know very well; rO maori - entirely, completely.
 (cf. maori) Hetat ku hani moi roa. - Hetat came right away. Uta-
 matua noko noho mai rO i ti mathakitaki. - Utamatua lived in very
 ancient times.
 arOrO - late, long. Ku a. thau noho. - We stayed long.
 rOrO: hare r. - Long House, name of a house at Thouhou near the old
 temple.
 rOrOamao - N excessively long. rOrOehA - excessively long.
- roA - able. KOrua e tE roA e kOrua. - You two can't do it.
- roata - ant.
- roea - Jap. game of "prisoners", a kind of strenuous tag played by boys
 on the reef flat at low tide.
- rohi - guard.
 hakarohi - policeman. rorohi.
- roho - fathom; PMP depa "A".
- rohonga, rohongo - seat, chair, place, track, scar, condition, state of
 affairs; r. wae - footprint, track. Various kinds of scars: r.
 maki, r. nE ne thU, r. nE ne were, mahore, tAro, hAhi.

- roimata - N tear (from crying).
- roko - many; herekhai e r. - common word.
 hakarhoko - kind of chant sung very fast.
 hakaroko - often. Au ku hana h. ki taha. - I often go outside the reef.
 hakarokoroko - multiply.
 rokoahE - very many.
 tokoroko - many people.
- rokohe - bird's nest fern, *Asplenium nidus* (Fosberg).
- romiromi - massage.
- romi-ti-ua - choke.
- romo - deserted.
- rongiromgi - flatter, placate, wheedle (as people, gods).
 rongiina.
- rongo - hear, listen, feel; PMP denger "A"; nia r. - news; r. tanuwa - good news, gospel.
 hakarongo - listen, feel, obey. Koe ku h. i ti koe? - How do you feel?
 hakarongoA - noisy. Hu te h. ! - Don't be noisy! Keep still!
 rongoA - bothered by noise, be annoyed. Au ka r. hoki. - I'm certainly disturbed by the noise.
 rongoturi - deaf.
- rongohia - disarranged.
- rongono - feel.
- rongerong - bug, gnat.
- rongerongo - obs. black magic. MA ni r. no hai? - Has witchcraft been done?
- rongerongo - obs. stand for casting. Ti r. e tu i ai thangeta i ono roto.
 - A man stands up inside the casting stand.
- rongotara - eave batten. See house.
- rOpara - (Eng. 'Rover') dog.
- Ropete - Eng. Robert.
- ropu - cross, crucify.
- rero - variant roto, especially r. thai 'in the lagoon'.
- rOrO - coconut cream, oil; ti r. - oil in general; nia r. - a quantity of oil, paint.
 hakarOrO - add coconut cream to a dish; to oil.
 rOrOApi - bottle.
- roti - scratch. rotia, rotina, rotiroti.

roto - heart; wife, husband; character; like, want, desire; r. ahina - wife; r. tAne - husband; brave; r. pakeke - cowardly.
hakahai-roto - marry.

roto - lagoon; in, inside, interior; i ono rot - inside it.

rou - very long forked pole for picking breadfruit; pick with the rou.
("Baptisms" 25, page 133)

rou - variant, rau 'leaf', as: rou niu, rōu puke.
mōto-rou-niu - coconut leaflet.

rua - hole; PMP ruwang "A".

rua - two; PMP Dewha "A".

hakarua - twice. Hu moi h. - Come again.

ka erua - second.

matā-rua - twenty.

matangahoru-ma-rua - twelve.

tōkorua - two people.

ruAhi/see ahi.

ruarua - vomit; PMP luwa "A".

rUata - see uru 'enter'.

ruēia - N same as ruarua.

rui - N same as riu 'bilge' and riu 'turn'; metathesis.

rumaki - slip on, as a ring on the finger or shoes on the feet. (Tere ki mānu, new, 7, page 134)

rumata - drinking nut; wai r. - coconut water good for drinking.

ruomata t-nuA - N good-looking.

rUri - see uri: uriuri.

ruru - shake, as a hand; jerk; PMP DugDug "A"; cf. Ti Angori, 4, page 151.

ruru - hakaruru - call, summon; ground bait tied to a hook, chum; ariki h. - second or lower priest who acted as herald.

S

(All words containing s are N; cf. page 152.)

N
saea - tear (verb).

saerenga - small road, path.

saesae - bind fast.

sanga - sexual relations.

N
sachia - sweep.

sapinia - wrap. sapininga - package.

sara - show; put on, wear.

sara: tama s. - adopted child.

N

sarapori - name of an ancient month.

sarohia - hungry.

sarunga: hakasarunga - soul.

saruru - stamp, tread on.

sasa - nightmare.

sau - blow, as the wind.

sau-karo - mix up.

savari - spit.

savini - run; hakasavini - steer.

se: hakase - scold.

sekoto - just (adverb).

seni - sleep.

senga - crazy, drunk.
hakasengasenga - parable.

sere - cut, carve. seresere.

sese - walk; s. paupau - lame.

seta - an ancient month.

si: hakasi - splash.

sika - shuttle of loom.

siki taumaha - church offering.

siku - tail.

sina - white hair.

N

siosio - waterspout.

sirasira - sennit.

siri - ask.

sisi - write. sianga - letter of alphabet.

soa - friend.

soasoa - lashings between float and boom of canoe.

soe - straight.

soka - pierce, stab.

somo - grow, sprout.

sopo - fall; s. aki ti rā - sunrise.

soro - smooth.

suai - exchange.

sui - wet. hakasui - make wet.

suki - tail.

suki - pierce, stab.

sukainga - joint of body.

suratunaki - bald.

suru - swim under water.
surusuru - anoint.

sutae - faeces.

T

t- - possessive modifying a sg. head, page 18.

ta - take, bring; take off, remove, as a belt.
tangi. (Tere ki mānu, old, 37, page 132)

tā - beat, as tapa on an anvil; strike, hit, tattoo; PMP Tak "A".
hakatā - slash.
mea-tā - tattooing.

tAriki - beat, strike, kill; t. ki mate - kill.
 tArikitia.
 tAtA - hew, as a canoe; PMP TakTak "B".
 tAtAina.

tA, tA-mE - beg. Hu tE tA-mE. - Don't beg.

tae - reach, arrive (sg.); tE tae - cannot reach, cannot finish.
 thae - pl.

taea - species of snapper.

taha - outside, especially outside the reef; bank of an island on the ocean side; PMP tambang "C"; tangata t. ti rAngi, ti kau-mai-t. - stranger, foreigner; t. thenua - in the vicinity of the island; waka t. - canoe for fishing outside the lagoon.
 hakataha - turn, soar; sail along, of a shark in Hina 34.
 hakatahaina. Hakatahaina 'ka tou woroworo. - Turn up your front side. (Hina 66, page 71)
 hakatahataha.

tahataha - turbulent ocean area just off the reef; wander about, cruise along just outside the reef.

thaha- - along the shore, as: thahanga - upper shore; thahangeiha - lower shore; thahaitua - ocean shore. Au ka hana ki thahaitua. - I'm going to the ocean shore.

tAha - gleam, of clouds at dawn; to dawn; glimmer, of the sun. Ti ata ku t. - The clouds of dawn are gleaming.

tAhanga - cheat, deceive.

tAhao: hakatahao - N go for a walk, stroll.

tahatU - variant, hAtU.

tahe - shave; t. ti ngutu - shave. (same as tahi 'cut')

tAhE - see tehE.

tAhenge - see tawhe.

tahi - one, other; mA ka t. Rangi - some day, some other day.

etahi - one, of things. Nia penthir erua ikoro, etahi e hUmarī, kE e. e huaaitu. - There are two pencils, one good and the other poor. Also: e. tangata - one person.

hakatahi - once.

ka etahi - first.

matangahoru-ma-tahi - eleven.

ngatahi - together.

tahi - cut, as hair.

tAhi - hold, as in the hands; bring, bring about; tama t. - adopted child; t. mai - bring; t. aka - lift up, begin to sing; t. atu - take away; tAhi 'ha - put down. E t. therekhai i ti ripoko. - Lan-

- guage is held in the head. Ka mai thei tama e t. ko au. - Bring me a child to adopt.
- tAhia. T. Au muna. - Thy will be done. (Lord's Prayer, page 148)
- tAhi - paddle with long slow steady strong strokes.
or netting flying fish.
- tahia - fishing stand put in a canoe to steady a man casting for tuna.
Thahia e hau ki ti ngutu ti waka; e tU ai thangata i ono roto ki mau ai e purou ana thawe. - The fishing stand is tied to the bow of the canoe; a man stands inside it to be firm when he nets flying fish.
- tAhiri - sing, song; t. tataAkara - love song.
- tahita mE - useful.
- tahono: manu t. - black fish-eating tern.
- tahora - N same as tohora; name of an ancient month.
- tahua - inclined portion of reef containing many large blocks over which waves crash.
- tahUhU - ridgepole; crown on the head; crest, top, as of a tree; PMP bubung "A".
- tahuri - see huri.
- tai - lagoon; towards the lagoon; (when outside the reef) towards the open sea, far westward; PMP /t/asik "C"; cf. neatai, ratai, and page 29; niA tai - salt; kau-mai-tai - strangers. Ti tai ra kU 'a mai. - The tide is coming in.
mata-i-tai - south pole.
- taia - tomorrow; tono t. - next day.
taiao - N.
- taika - snare, trap (especially for rats). (Ti kimO 14, page 130)
- tainamaita - Eng. dynamite.
- taka -roll, as semmit on thighs; braid. Cf. tua 'ply'.
hakatakamira - turn, twist, revolve something; wring, as a chicken's neck.
hakatakataka - roll.
takamira - twisted.
takatakamhate - carnal embrace. (TAhiri tataAkara, page 145, a.)
- takahi - kick, tread on. takahia.
takatakahi. (Ti ura, 23, page 125)
- takanga: hakatakanga - N kind, nature.
- takapuri - see pUri.

tAkara - game; play, be mischievous, make love.

tAtAkara - same as above, but much more frequent; herekhai t. - joke;

tAhiri t. - love song. (pages 145-147)

takAra - lower part of belly, portion extended in pregnancy.

takatonga - N prohibition.

tAkE: hAkAtAkE - oblique, on the side.

takero - N constellation consisting of three stars in a row; name of an ancient month.

taki - leader, boss, guide, overseer; lead, tow, take, pull; PMP /t/aki "A"; (School song 1, page 144); t. aka - lift or pull up.

takitaki - carry in the hands; hold in the mouth, of a frigate bird. (Apari 5)

tali- - each, every.

takirua - pairs, each have two.

takitahi - each, every, separate, each have; t. tamana - a different father. T. tangata o takirima paep. - Every man has five cigarettes.

taki: po t. ti rangi - day after tomorrow.

takimo - labia.

takoto - N lie down.

takOto - N character, nature, way; like; waiwai t. - N disorderly, naughty.

taku - my (sg. head), page 13.

taku - speak, call out. Mo ko ai tEa e t. tuku ingO - Who is that speaking my name?

takua.

takunga - really, truly; ti mE t. ki ti au - something really mine.

taku(w)a - tuna fish, yellow fin, *Neethynnus macropterus* (Smith).

tama - child, small; hai-t. - be pregnant; tamA 'hina - girl, daughter; t. tAne - boy, son.

tama-hare - small house.

tamakiki - child, young person. TE iroa, t.! - I don't know, I'm a mere child! (said by almost anyone regardless of age as an excuse for not knowing any point of old lore)

tamA-mE - small.

tama - Jap. flashlight bulb, bulb.

tamaha - heavy, weight, weigh; PMP beRat "C". E t. ti ma e hai pShE - How much does it weigh?

tamana - big; father (used in a broad sense for any protector, chief; a pet crab's owner is its "father" in Ti u, Ropokiatu, 15); PMP ama "A"; t. matua, t. ni toku t. - grandfather, paternal grandfather; herekhai t. - important word.

hakahitamana - father of a man and the man's children. Tokohia
 tAngata i tou h. (to a man) - How many children have you? (also
 Ti kuru 40, page 110)
 tamanaie - very big, large.

tAmata - begin.

tAmataina.

tAmO - Musa, plantain banana, either a single fruit or a bunch.

tamua: hakAtamua - first.

tanUri: hakAtanUri - last.

tana - his, her (sg. head), page 16.

tane - tineas.

tAne - man, male; PMP Rani "C"; tama t. - boy, young man; hare-t. - men's house; roto t. - husband.
 hakamatAne - brave.

Taniero - Eng. Daniel.

tanu - plant, bury; PMP tanem "C".

tAnunga, tArunga - grave. rakau-humu-thAnunga - Polyscias, panax.

tanuwa - N good.

tanuwa 'nge - N better.

tanuwa 'nge mao - N best.

tanga: hatanga ra maria - lucky; hatanga parua - unlucky.

tangariki - N basket.

tangarua - N same as patupatu.

tangata - person, man, human being, someone else, anyone, relative; PMP t/awu/mata "C"; hei t. - be related; ti mea a t. - things be-longing to someone else. Koe hei t. ni Telwit? - Are you related to David?

kai-tangata - cannibal.

tAngata - pl.

tangau - species of snapper.

tAngenge - lean, of greasy food, such as pork, fish, chicken; considered not good.

tangi - tear; cry, weep. Nia t. ku ihari i uku koro-mata. - Tears are streaming down my face.

hakatangi - play, as a musical instrument; cause to cry.

hakatangihia; PMP tangis "A".

tangihangi - wail and chant, as for the dead.
 tangi-khai - chant, spell.
 tangitangi.

tangi - see ta 'take.'

tangi nei - today.

tao - bake.

tapa - flash, of lightning. E tap ti 'r! - The lightning is flashing.
 tapatapa - flashing; glance out of the corners of one's eyes.

tapa: hakatapa - say.

tapakau - coconut-leaf mat; see mat.

taparaki - N thin, of flat surfaces.

tapatapa - sand lobster, *Paribaccus antarticus* (Smith).

tapena: hakatapena - prepare, make ready.

tapeu: make t. - N menstruation.

tapu - sacred; pEpA t. - Bible. Ki t. Tou ingO. - Hallowed be Thy name.
 (Lord's Prayer, page 145)

rAngi-t. - Sunday.

tapuahi - very taboo or sacred.

tapuhururama - year. Ehia ou t.? - How old are you? Au e mata-rU
 ou t. - I'm twenty years old.

thapu - week.

tapura - N species of very large lizard, found on Ponape and N but not
 on K.

tapurepure - spotted or striped in at least two colors.

tapuwae - fishing. E ai ono t. - He is going fishing. (Also Utamatua 11)

tara - taro; be ripe, of taro; PMF tales "A".

tara - Eng. dollar.

tara - bridle tern; cf. Ti ttara, page 127.

tara - sharp ventral fin; to comb. E t. tuku ripoko ki ti pita-mE. - I
 comb my hair with a woman's comb.

tarAtua - sharp anal fin.

tara - N speak; tara 'nge - N tell.

taranga - N story.

tara - N untie, throw out a fish line.

tarai - axe.

tarakhara - turmeric plant and prepared saffron.

taratara - the native spider lily, *Crinum* (Fosberg). (Tokiaratou 4, page 106; Tere ki manu, new, 16, page 135)
matharatara - ear bouquet of this flower.

tare - cough.

taretare.

tare - scrape, scratch, be scratched. (Ti kuru 31, page 110)
taretare.

tare: nakatare - N temptation, try, tempt.

tari, thari - wait. T. au. - Wait for me.

taria - after. T. ti mOmE ki rawa, ke kitaua ka hura ka matamat. -
After the work is finished, we'll go walking. Au ku hani moi t.
Rerem. - I came here after Rerem.

tarI - see hua. 'fruit'.

tarihia - Terminalia littoralis tree (Fosberg).

tAriki - see tA 'beat'.

Tariki - name of a god. Mo T. By the god T. (a curse)

taringa - ear; PMP talinga "A"; t. pOpO niu - fungus.

tAringa - surface.

tArc - spear, vaccinate, make an injection.

taro taro - prayer, pray.

tasisi - N striped.

tata - rope connectives, float and outrigger booms.

tata - pull.

tAtA - see tA 'beat'.

tātahi - rarely, seldom.

tatAkara - see tAkara.

tAtAmE - busy.

taturia - crazy, dizzy, puzzled.

tau - season, as ti tau mahana, makarhiri, kuru; FMP ta'un "A".
ngatau - N year.
taumakamaka - famine.

tau - assistant, as to a chief; leader; PMP /t/awu "B" or ta'u "B".
ME ka tau kOrÜ. - He will be your superior. Cf. page 123.

- tauihara - people without tau privileges; left-handed, left.
 tautonu - people with tau privileges; right-handed, right.
- tau - read, count, enumerate; tau ti aiu - say the alphabet; tau
 reperA - reread, recount.
 hakatau - steps in a process, enumeration, measure, stage; tack, of
 a canoe.
 mE-tau-mE - ruler (measuring).
 tau(w)arohe - prayer expressing aloha.
- tau - fight, make war.
 hakatau - fight.
 mE-taua - weapon; spur on a rooster.
 taua - war; tangata t. - soldier.
 thautau - wrestle.
- tau - arrive; tau waka - get on, board.
 taungatai - obs. beach.
- tau - hang, wrap. taureki, taurakina, tatauria, tautauria.
 tauroko - yield abundantly, of coconuts, breadfruit.
- tau - your (sg., sg. head), page 10. Koe tau A? - What are you doing?
- tauihara - see tau 'assistant'.
- taumaha - religion. hare-taumaha - church.
- taumakamaka - see tau 'season'.
- taumAnu - tired.
- taunoko - loop near aft end of boom to which the spiller rope (hAha) is
 tied.
- taupuku - pubic area.
- taupurepure - N spotted.
- taura - rope, anchor.
- taure - Eng. towel.
- taureke: hakataurekerekere - see tokoreke.
- tautonu - see tau 'assistant'.
- tauturi - wax in ears.
- tauwama - stay from canoe masthead to float.
- tauw roho - see tau 'read'.
- tauweni - see mathauweni.
- tauworo - Eng. shovel; taku t. - my shovel.

tawatawa - little tuna fish, (Euthynnus, Hawaiian kawakawa (Smith).

tawe - flying fish, Cypselurus (Smith).

tawhe: ti ua t. - steady rain. (Hina 13, 14, page 69)

tAhenge - persevere, do continuously, stay in one place constantly.

Kitaua e t. hua i thau mOmE r'e hai ki rawa. - We'll keep right on with our work so as to finish it. RimarI e t. i there-tAne. RimarI just stays all the time at the men's house.

te - obs. same as ti 'particle'; te occurs in some old chants, as Hina 33.

tE - not, do not, page 30.

teA -(Eng. 'chair') bench; teA - the bench, a deck chair.

tEai, teiai - no.

tehE - float, drift (sg.).

tAhe - pl.

tAhea - N float, drift along.

tehe - how, why, which. T. ti hatinga o tikOtu ara ne ro moi i ai? - Why did you come? Thenua t.? - Which land?

tE ir! - see iroa.

TeirarA! - I don't know at all!

Teiwiti - Eng. David.

tekA - want. Koe t. inu ni kopi. - You want to drink some coffee.

tekapa - N wait.

tekemOmO - box-fish. See Ti atu, page 129.

tekO ti mA - because. Koe ne hanA 'ka ratua ei Aha? TekO ti mA e were-ngina. Why did you come up along the ocean side? Because it's hot.

tEnA - that, there (near addressee); there is (are, were, will be), page 22.

tEnei, teinei - this, here, now; here is, this is (was, will be).

tenki - Jap. flashlight, electricity.

tent - Jap. flashlight battery.

tenge - knot, in wood.

tepetepe - box.

tErA - that, there (far, invisible); there is (was, will be), page 22;
 t. ti mE - therefore, for that reason; t. rA - therefore; ti thapu
 t. ikoro - next week. Au toko ki tE thenua nei, t. ti mE aku ne haka-
 motopouri ai. - I've just arrived in this place, therefore I'm work-
 ing hard.

terangahia - forget (used only in affirmative). Au ku t. - I've forgotten.

tere - sail (verb).

hakateretere - sail a canoe.

terekaki - sea life, follow the sea.

terekia - sail without tacking.

terekia: manu t. - black noddy tern with white on head.

tetU - chicken; taku t. - my chicken; t. ahina - hen; t. tAne - rooster.

teuru: ripoko t. - nearly bald head.

th- - the sg. particle ti contracts with nouns beginning with h- and t- to form th- (page 11). Replace the th- by h- or t- and look for the root word; thenua 'the land' is listed under henua, thangata 'the person' is under tangata.

tha - a species of fish.

tha- - a short distance away.

thangaina - short ways toward the lower end of the island.

thangAka - short ways towards the upper end of the island.

thA - bailer, bail, clean up, sweep; put new coral rubble on a house floor and level it off.

mE-thA-mE - ladle.

thAthA - cleaned.

thA - set a fish trap.

thae - long-handled flying fish net; t. taueni - minnow net.

thae - see tae.

thauramu - see thauramu.

thaha-, thahangake, etc. - see taha.

thai - close, close fast.

pon(o)thai - door.

thaina.

thaimani - Eng. diamond, in deck of cards.

Thaina - Eng. China.

ThAinoa - Samoa.

thamoni - obs. high priest. (Tere ki manu, new, 9, page 134)

- thamu - revile, run down, abuse, speak badly of.
- thanar - Eng. tenor.
- thanga - joined poorly, of canoe sides; N intercourse.
 hakathang. - separate, leave, depart. Ti waka pAri ku h. KirInith. -
 The steamer left K.
- thangAke - see tha-.
- thangi - knocked.
 hakathani - knock together. haka thangiina.
- thapu - see tapu.
- thara - put on, wear (around the loins, as a lavalava, gee-string, trousers).
 tharaina.
- tharatoko - coral head near reef or land.
- tiArunga: hakathArunga ti rAngi - church member in good standing, a non-
 smoker (a N word adopted by K, cf. sarunga).
- thAtau - our (pl., inc.), page 13.
- thathanga - see tutanga.
- thau - stripe.
- thau - fit, as glasses, shoes, clothes.
 hakathauthau - pass from one to another, continue, compare. (Ti kuru 37)
- thau - wring out, as coconut gratings. thanina, thauthau.
- thau - our (dual, inclusive).
- thauramu - mosquito net (old word). thaeramu - (new word)
- thantau - see tau 'fight'.
- thauA - N miracle; industrious, clever.
- the - ashamed.
- thea - blue, green; (old meaning) white.
 harathE - light blue.
 konothE - sawwood.
- thei - sheet; taku t. - my sheet.
- thei - a, one (usually in sense of one of two or more); another, other,
 any; PMP esa "C"; t. mea hua - although, even though, no matter;
 t. rAngi - some day. T. mea hua ku to ti ua, kei au e hana hau. -
 Even if it rains, I'll go anyway.
 theiki - each.
- then(e)thene - happy, rejoice.
 hakathenethene - amusement, have a good time.

thenis - Eng. cent, penny.

there - cut, as the belly; slice, carve, slit, cut apart, cut in two lengthwise.
thereina.

there-tAne - see hare.

thi - Eng. tea, teapot, coffee.

thi - slip when climbing. Au ku thi i ti niu. - I slipped /climbing/ on
the coconut tree.

thika - defecate.

tikatika: ti hare-t. - toilet.

thiki taumaha - offering, make a church offering. Koe ku t. t.? - Did you make an offering?

thina ti rAngi - Southern Cross.

thintia - Eng. white ginger.

thipkako - Eng. supercargo, trader.

thi thOtha - Jap. automobile; toku t. - my car.

thiu - wet.

ngu tu.

hakathiu - moisten, soak. Au ku h. toku /^u - I moistened my mouth; i.e.
I ate.

hiuihiu - damp.

thoa - Eng. saw (noun).

thoanga - grove.

thoni - force out a child in childbirth. (Tuitek 51, page 92)

thoko - obs. ruled by, cared for by. Toromeanei ti kau KapinganArangi e
t. ki ti kau America. - Now the K. people are ruled by the Americans.
(also Utanetua 9, page 115)

thok0to - see oto 'squeezed'.

thomo - on top of, as a tree.

thomo - grow.

thomo thomc.

thono - scrub, scour, erase. thonoina.

thongohiti - obs. stranger from afar; cf. page 122.

thongotai - beach.

thopo - Eng. soap; variant topc.

thopo - lick; lick a lover's tongue. thopoina, thopokia.

thoporano - Eng. soprano.

thoro - crawl, go on all fours, creep; move on four legs, as a horse; come, go (polite word).

torotoro - pl. keinga t. - vine. (Ti kuru 44, page 110)

thorom - Eng. rummy.

thou: hakathou - lazy, slack, unwilling, uncooperative.

thu - belt.

thU - cut, slice; half, as of a clam; thUkima - a single tridacna shell.

thUngaroto - middle, between.

thUtanga hau - cut lengths of inner bark of hibiscus.

thUtia.

thuka: t. niha - have only a few teeth left.

thuki - pound, beat; FMP TukTuk "C"; ti ki mUri - paddle or pole a canoe backwards. Ku t. ti rA eha. - It is four o'clock.

hakahethuki - meet; hakamiani h. - feast for getting acquainted.

hethuki - meet.

tukutuki - mallet, pounder, baseball bat.

tiapu - coconut sprout.

thUra tuA motu - obs. southeast wind. (cf. Utamatua 43)

thuru - leak, as a roof; FMP tuDu' "C".

hakathuru - pour out.

thUtanga - see thU.

ti - shine, of the sun.

tingitingi - sparkle, as sunshine.

ti - particle, the (sg.), a. Cf. te. Ti Aha? - Why? (For contraction of ti with h- and t- see page 11.)

ti- - prefix to numerals of twenty or more people.

timata-rua tAngata - twenty people.

ti- - possessive modifying a sg. head, page 18.

tiaki - leave, abandon, release, let go, pass by.

tianga - plunge, swoop, as a canoe through the surf.

tiha - sneeze.

tika: hakatika - make a circle and come back. (Ti ura 11, page 125)

tuatika - hoop, wheel, windmill. (Tuiteke 9, page 90)

tiketike - N roll.

- tiki - not yet, not; page 31.
- tōko - N same as thika.
- tikOtou - your (more than two, sg. head), page 18.
- tikurU - your (dual, sg. head).
- timAtau - our (pl. exclusive, sg. head).
- timau - our (dual, exclusive, sg. head).
- tina - spirit, ghost, phantom; resemblance. Hu tE heia tahi t. Eitu
mO 'u. - Do not make a devil god for yourself. E t. ki ti mE tErA.
- It resembles t at. Koe e t. ki tou tuAhina. - You look like your
brother.
- hakatina - inspect (Timutoko 7); assume the appearance of (Hina mo
Tinirau 9).
- mata-tinatina - look something like.
- tinae - belly; be pregnant; PMP t/in/a'i "C".
- tinai - extinguish, put out a light.
- tinana - mother; PMP ina "A"; t. matua, t. ni toku t. - grandmother,
maternal grandmother.
- hakahitinana - mother of a woman and the woman's children; a mother
and children. Thakahitinana a noho rA. - Once there was a mother
and her children.
- tinAtau - their (pl., sg. head), page 13.
- tinau - their (dual, sg. head).
- tinkei - Jap. policeman.
- tingawisi - box with tight-fitting lid with knobs at each end, made on
N, the N word being used on K.
- tingi - Eng. small tin can.
- tipatipa - N roll, as a ship.
- tipitipi - N pandanus-leaf ball.
- tira - unopened leaf of coconut; hErus t. - coconut-leaf skirt.
- tiri - compose. ThAhiri tEnei ni ai ne t.? - Who composed this song?
hakatiri - beget.
- hakatiringa - kind, nature; similar, be similar, resemble. Mo ko
thakatiringa tangata pehE? - What is the man like? Ruku e h. ki
Ponpei. - Truk is like Ponape.
- tama-hai-tiri - bastard.
- tiri-khai - lie; thiri-khai hua rA - be sorry. Koe hu tE hai khai
thiri-khai! - Don't tell a lie!

- tiri - throw hard. tiria.
- tiritai - fragrant yellow flower used in leis, *Wedelia biflora* (Fosberg).
- tiro - N correct, care for, take care of.
- tiro- - prefix to numbers for ten to nineteen people.
tirongohuru - ten people.
- titi - wind up, as a ball of string; wrap around tightly, seize; N
grass skirt, put on a grass skirt.
- tiu - obs. depart for the open sea, especially for bonitos; ti waka
tiu - canoe going far out to sea and out of sight of land.
- to - side, of a tree. *Thamokiki tērā ku kaka ki to ngāke ti rakau.* -
That boy climbed up the eastern side of the tree.
- to - fall; land, as an airplane or bird; to ki taha - get out, get away;
to ti ua - rain (verb).
hakato - drop.
- toa - N champion, hero.
- toanga - N save.
- toe - N left, remaining.
hakatoetoe - thrifty, use sparingly.
- too - split, as leaves into strips.
- toe - pull slack out of a fish line; toe aka.
- toho - to sun, expose to the sun. tohā, tohoina.
tohotoho. (Hina 5, page 69)
- tohamu - N same as tohumu.
- tohorā - whale.
- tohoro - smooth road-like strip near edge of reef; sometimes the entire
reef area is called by this name; nearly always used with the noun
particle, as tohoro.
- tohu - every, be distributed to each, everyone to have a share, share.
Kitātou ku t. nia pu takitoru. - We have shares of three shells each.
- tohumu - see humu: motohumu.
- toka - N ashamed.
- toki - adz; chop; plant.
tangata-toki-mē - farmer, planter. toki-haru - plane.
toli-hai-mē - chisel. toki-tū-paranga - metal chisel.
- toki - pant for breath, gasp, breathe deeply.
maki-t. - asthma.

- toko - coral head.
 toko - pole, post; PMP teken "A"; t. ti waka - pole a canoe.
 toko~~to~~A - thin, fragile, whitish branched coral.
 tokotoko - cane, go with a cane; poling.
 toko - crouch; sit, as on a low box or log; alight, as a bird.
 tokotoko; t. atu (Page 145, b, 1)
 tokoturi - kneel.
 toko - just (adverb). Au t. miami. - I've just eaten.
 toko- - prefix to numbers referring to from two to ten people.
 tokohia - how many?
 tokoroko - many people.
 tokorua tangata - two people.
 toko: hakatoko - mature coconuts set aside to sprout; make a tridacna
 bed to preserve shells for eating or for bait in the minnow nets.
 tokomaria - ready. Au ku t. - I'm ready.
 hakatokomaria - get ready, prepare.
 tokomounu - belch.
 tokorau - name of a wind in Utamatua legend, 48, page 117; PMP teka/-
lahud "A".
 tokoreke: hakatokoreke - disorderly, disturb, plague, vicious, mean,
 naughty, mischievous (very frequent and broadly used for destructive
 or rowdy behavior).
 hakataurekerekere - same as above.
 tokoria - dirty.
 tokotA - Eng. doctor.
 tokoto - obs. sit or lie down.
 tokotokongo - Messerschmidia argentea, tree heliotrope (Fosberg).
 tokOuru - shark.
 toku - my (sg. head), page 18.
 tono - his, her (sg. head).
 tono - buttock, stump, base of tree.
 tonu - correct, real, true; tuahina t. - real brother or sister (not a
 cousin or adopted brother or sister); tangata t. Ruku - a pure
 Trukese. Koe e t. - You are right.
 hakatonu - correct, believe, explain, translate, interpret.
 hakatonuina.
 tautonu - see tau 'assistant'.

tonuhu - only.

tongi - (1) pinch with fingernail tips; (2) write a dot, to dot;
 (3) rub noses as a kiss; (4) chip out a tiny hole; (5) peck, as
 by a hen; (6) insert rafters in holes in tie-beam plate; hare-tā-
 house with rafters thus constructed.

tongitonā - N partly colored.

tongitongi - N carve.

tongo - N mangrove.

tongo - spotted.

tongoehO - pitch dark.

tongoro - see ngoro.

topo - Eng. soap.

toro - take a little food from the oven, then cover remainder to bake
 some more.

torO - duck, formerly sacred.

torom - Eng. trump.

toromA - hope, if only, as though, as if, like. T. 'u ne hana au ku mhata!
 - If I had gone I'd have seen.

toromeanei - now.

toromkan - Eng. drum, large tin.

torotoro - see thoro.

toru - three; FMP telu "A".

hakatoru - three times.

ka etoru - third.

matangahoru-ma-toru - thirteen.

mothoru - thirty.

toto - blood.

maki-t. - menstruation.

tou - your (sg., sg. head), page 16.

toume - coconut sheath containing unopened flowers.

toutou - sexual intercourse.

tu - light, kindle, as a fire.

tungi, tungia. Hetat, koe heia taku hekau porO tungi ti ahi. - Hetat,
 please light the fire for me.

tutu, tutuina.

- tU - stand, erect, upright, look, put; have the character of; PMP
 /t/u'uD "A"; tU waka - look up, stand up; tU ki taha - go away,
 throw away; let out, as a fish line; get out!; separate, wean.
 Ti niu e tU ki tua. - The coconut tree leans to the sea-side. Philip
 e tU ki tono tinana. - Philip acts like his mother.
 hakatU - erect.
 thU - pl.
 tUmaria - be kind, generous, show aloha. (Ideal character, page 150,
 4, 5)
 tUtU - high.
- tua - back.
 mat-i-tua - north pole.
 tuarua - second wave.
- tua - ply. E taka ni kororo tua ehia? Tua rua pe tua toru? - In how many
 plies shall the single-ply be braided? Two ply or three ply?
- tuAhina - brother, sister, cousin; t. mokoA, t. mai taha - cousin.
- tuai - old, slow, late. tuainau - very late, slow.
- tuaki - stab.
- tua kimoa - Vigna marina (Fosberg).
- tuana peti - string figure; taku t. - my string figure.
- tuasivi - N backbone; keel of canoe.
- tua tanga - bar over float tied to outrigger booms.
- tuAtika - see tika.
- tuatua - tired. hakatuatua - punish, torture.
- tueihi - fine (not coarse).
- tuere - Eng. twelve.
- tuhi - hit until something breaks.
 tuhituhi - noise as of stamping feet, or of many fish in a trap.
- tuhirima - elbow.
- tuhongo - see tunhe.
- tui - sew, pierce, pierce the ears; insert an extra leaflet in plaiting
 coconut-leaf mats. (Timutoko 51)
 mathini-tui-kahu - sewing machine.
 tuiaki - sew, thread on.
- tuia - thorny.
 tuitui - stick comb formerly worn in men's hair; to comb with such a
 comb; puru-t. - brush.
 tutui. keinga t. - Achyranthes aspera, 'prickly chaff-flower' (Fosberg).
 tutuia.

- tui ki taha - throw out, as a liquid or fish; pour.
 tuia.
 tuitui - sweep.
- tukaha - pounded coconut husk; PMP kapas "A".
- tuke: matA-tuke - corner.
- tuki - kick.
- tukina: hakatukina - annoyed. Au ku h. e au. - I'm annoyed.
- tukirima - N same as tuhirima.
- tuku - leave, place, stop, leave off doing, let go; lower, as a sail;
 treat. Ti ahina ku t. ana mOmE. - The woman stopped her work. Ti ariki
 ku t. ti koro-henua pE ni tushina ni ono. - The chief treated the
 populace like his brothers.
 tukua. T. hau! - Stop it! Leave off doing it! Quit it!
- tuku - my (sg. head), page 18.
- tukutuku - see thuki.
- tUmA - a little more than (follows collective nouns and numbers, especially
 decimals); matangahuru t. - ten-odd; nia tapu erua t. - a little
 more than two weeks.
- tumanga - stingy, refuse to share.
- tUmaria - see tU.
- tumuru - N name of an ancient month.
- tunu - cook, broil; PMP tunu "A". tunA.
- tungia - see tu.
- tungu: hakatungu - smell, sniff. Au ku h. ti hahiha khara. - I sniff the
 delicious odor.
 hakatungutungu. (Ti kimO, 13, page 130)
- tuouwe - heart clam, *Cardium elongatum* (Smith), as used for scraping bread-
 fruit.
- tupe - crab, both land and sea species; the sea crab is edible but not
 the land crab. (cf. Ti thupe, page 96)
- tupu - remaining, left. Etahi ne t. - One was left.
- tupu: hakatupu - pretend to be, assume the shape of; ti khai tupuAkhai -
 story. (puAkhai is said to be related to this root.)
- tupuA - sexually jealous. Ti ahina e t. ki tono rote. - The woman is jeal-
 ous of her husband.

- turanga - steps in a ladder; cut gashes in a coconut tree for climbing.
- ture - have an erection (vulgar).
- turi - plover.
- tUri: tutUri - block, blockade, prevent from escaping, as in seining.
- turI - small; hui t. - cheap.
- turima - bracelet.
- turiwae - knee; ti iputuri - knee cap.
- tUrimehanga - wake of a ship.
- tUringAhoe - ripple left by a paddle.
- turuturu - post.
- tutae - faeces, defecate; PMP ta'i "C". hare-tutae - toilet.
- tutaki - tie, as two ends of a rope; join together. KitAtou ku t. nia herekhai erua ki hai therekai etahi. - We combined the two words to make one word.
- tutakIna.
- tutakinga - joint.
- tutanga - section, stanza, verse; t. rakau - piece of wood; t. thathanga - chorus.
- thatanga - repeat.
- tutua - sand spit.
- tuwA - divide. Eon e t. ange ki ti rua etoru. - Six divided by two is three.
- tuwAima.
- tuwhe - distribute; deal, as cards.
- tuhongo - share; hand (in playing cards).

U

- u - breast, suck; PMP susu "C"; ta ki taha mo ti u - wean.
- hakaU - suckle.
- mata-u - nipple.
- weU - milk. (cf. wai 'water')
- u - coconut crab. Cf. pages 98-102.
- u - fish trap.
- u - come, go (pl., nearly obs.).

-u - second person singular possessive, page 19.

ua, u - rain; PMP huzan "A"; ti ua ku poto - only a few drops of rain;
 ti ua hunihuni - sprinkle; ti ua hua rhere - brief but heavy rain;
 ti ua nghoro - downpour; ti ua oto - fine rain; ti ua patapat - rain
 with big drops; ti ua tawhe - steady rain. (Cf. Hina 9-17, page 69)
 uaua - very rainy.
 u-mata - rainbow.

ua - neck; PMP Ru'ang "B".

ua - come in, of tide. Ti tai rA kU 'a mai. - The tide is coming in.

uaua - muscle; PMP uRat "A".

Uhi - cover (noun and verb).

Uhiaki - two inner thatch pandanus cover sheets tied over upper ridge-
 pole.

Uhi-mata - eyelash.

Uhiu - nose (final vowel rarely heard); PMP ijung "C".

nata-Uhi - nostril.

ui: hakaui - to smoke, as flying fish.

uiha - pith, as in breadfruit or plumeria wood; hollow, as in Morinda
 citrifolia and other plant stems.

uihu - pole a canoe fast.

uihUihU - urge. ~~tu~~ e u. koe ki rawa tau mOmE. - + urge you to finish
 your work.

uira - N same as ira.

uka - pearl shell.

uka - fish line; line, as latitude and longitude lines; white sticky
 strings evicted by one kind of trepang; ti uka e whaerua ti henua-
 i-rara - equator.

uku - my (pl. head), page 18.

u-mata - see ua 'rain'.

una - fish scales.

unahi - scale a fish, scrape hair off a butchered hog. PMP hunap "A".

unihaki - mix, as food in cooking.

unuki - stir; mix with water, as pandanus flour; shuffle, as a deck of
 cards.

unuthi - pull up, as taro.

unga - hermit crab; inedible live crab in a shell.

ungahihi - periwinkle (formerly eaten but not now).

- ungamei - N district, property.
- ungaroto - N middle.
- uouo - variant, wouwou 'accustomed'.
- upe - swing. Thinana e upe ti upeng o rikian. - The mother swings the hammock of the baby.
 upeina, upeupe.
 upenge - baby hammock.
- ura - lobster; get lobsters; cf. page 124. Ti kau ne hura ura e tuai.
 The people who went lobster fishing are late.
- ura - burn; shine. (Utamatua 59)
 uraura - flame, light up.
- uri: mata-uri - top of taro base of stalks without leaves, as used for planting.
- uri: uriuri - N black.
 angauri - dark blue.
 mhE-uri - brown.
 rUri - black, blackish, gray, not white.
- uru - summit, top, crest; PMP hulu "A".
- uru - ancient prayer; uru ahina, uru tane - kinds of chants.
 uruhanga - kind of chant for waking people in the morning; page 142.
- uru - enter, go in; poke, as an oven; put on, wear, as shoes, shirt, and things one 'enters'; set, go down, of the sun; PMP u(n)du/r/ "C"; uru mai ki taha - come out.
 kahu-urUru - shirt.
 mataA-uruuru - stretch of reef where waves come in and immediately beyond.
 rUata - morning; obs. uruata (enter shadows).
 uru-hare - enter a house, house-break, especially for night love making.
 uru-pae - stone fence or boundary stone.
 uru-tahi - coconut-shell fish trap.
 uruuru.
- urua - crevalle fish, Hawaiian ulua; see fish for species.
- urungi - pillow; ti kiri u. - pillow case.
- urungi - steer. Koe noko u. thau waka anati rAngi. - You steered our canoe yesterday.
 urungina.
- usi: hakausinga - N gray cloud.
- ususu - N same as pihUihU.
- uta - kind of coconut of which the inner husk of the nut is edible.

uta - carry, as freight.

hakAuta - load cargo, put on a canoe. (Utamatua 40, page 116)

utaina. (Hina 41)

Uta - ashore, inland; PMP hu/t/an "A"; see rauta, ngAuta, and page 29.

utu - draw water.

utua - projecting point in reef.

uwa - form, appear, as grease, sap, sweat; nia wai e uwa - sap.

uwa - yes, all right.

hakauwa - agree, say yes.

uwarangi - noon.

Uwhe - species of vine; one kind edible and other not.

Uwhe - peel with a knife, as taro, breadfruit; PMP upi "C".

Uwi - pick, of pandanus. (Utamatua 54, page 117)

W

wa - grove, cluster; PMP awang "C"; wa-kuru, pinu, niu.

wa-hare - town.

wa-henua - string of low islands.

wa-me - garden.

wa - resound, hum, of a distant voice or roar. (Ti u, Ropokiutu, 28, page 98)

wae - foot.

(w)ae - without; see under A's.

waehanga - armpit.

waere: mata-waere - prongs on flying fish net; rays of the sun.

waetu - N lazy.

wai - water, liquid (usually in the pl.); ti wai - swamp taro patch; any large bottle, as formerly the putara; PMP wayer "C".

mata-wai - small quantity of water.

wai-hihi - ink.

waiwai - watery, too much water.

weU - mother's milk.

wai, wei - variants for the post-verbal particle ai, page 35.

waianga - spider shell, *Lambis chiragra* (Smith).

waiwai takOto - N disorderly, naughty.

waka - canoe; PMP wangkang "A"; w. pAri - steamer. See canoe.

- waka - same as aka 'up', usually after o.
- waka mala - cloth beam.
- (w)anga - give, put in with.
- (w)anga - snap at, as of a bird. (Timutoko 41, page 83)
- wao - N woods.
- warae - N medicine.
- wAranga - see ranga.
- wareware - baked coconut flakes.
- wariki - masturbate. wariwariki.
- wariwari - fat, protruberant, of the belly; pot belly.
- waru - eight; PMP walu "A".
 huowaru - eighty. matangahoru-ma-waru - eighteen.
- waru - grate, as copra; scrape, as fine flesh of green nuts. Ti kau arA
 e w. ti rumata ki thuwouwe e hei thakatE. - They are scraping green
 coconuts with clam shells to make hakate.
 waruina, waruwaru.
- waru, aru - chase.
 arumia. ("Baptisms" 11)
 waruwaru.
 waruwaruina.
- watAta - glimmer, gleam, of the moon. Ti marama rA ku w. - The moon
 gleamed.
 hakAtAta.
- watu - same as atu 'away', usually after o, u.
- wawa - N leak.
- (w)awa - coral fish weir; PMP wawa "B".
- wAwA - roll of matting, as used for a pillow.
- wAA: mata-wAA - family, in a very broad sense; clan.
- weliweli - rippled.
- were - burn.
 hakAwerewere - angry, become angry. (Apari 58, page 65)
 werongina - hot.
 where - sore, as hands or feet, especially if slightly blistered.
- were - N cut, as grass.
- weri - sea urchin.

wero - N spear.

wete, wete mhE - species of goatfish, same as kara.

weU - see wai 'water'.

whae - divide, separate; cut, as a deck of cards.

maewae - separate, divorce.

waerua - center (figurative); w. a ti po, mata-hiti w. ti po - midnight.

waewae.

whaea.

whaerua - cut in two, divide.

whana - straight up or stiff, as of hair, grass, sea urchin spines;
bristling.

whawiri - run fast.

where - see were.

whEte - untie, forgive. (Lord's Prayer, page 148)

mehete - slip loose, as of a slip knot; become untied. (Ti angori 4,
page 151)

wEtewEte, whEteina.

whouwhou - bark, of a dog.

whuni - drip, drop (Tuiteke 17, page 91); ti ua hunihuni - sprinkle, of
rain.

wi - sour, as of ripe pandanus or hakatE.

wini - fold up, as mats.

winia, winina.

winiwini - curly, kinky; roll up, as breadfruit cakes.

winikoso/W perplexed, mixed up.

wokowoko - side of the chest, of man or animal.

woro - call out to, magic call.

woroworo.

woroworo - see oro 'sand'.

woroworo - *Fremna integrifolia* (Fosberg) tree with valuable wood.

matA-woroworo - ear bouquet containing flower of this tree.

wou - scold, cross.

wouwou.

wouwou - be accustomed to. Au tE w. rO maori nia herokhai KapingamArangi.

- I'm not entirely accustomed to the K. language.

ENGLISH-KAPINGAMARANGI

The English side is in some respects a finding list. For examples of the use of the words, the reader is urged to see on the Kapingamarangi-English side. Certain entries, however, have a different and expanded treatment. All plants, for example, are listed under 'plant' and all canoe parts under 'canoe'. The list of glossary-like entries include: bird, canoe, cards (playing), coconut, day, fish, pandanus, plant, reef, shell, wind. For reduplicated and transitive-imperative forms, consult the Kapingamarangi side. The most frequently used K word, if known, is given first. Four additional abbreviations are used: adj. 'adjective', adv. 'adverb', n. 'noun', v. 'verb'. No Nukuoro words are given.

A

- a - ti, tahi, thei.
- abandon - tIaki.
- about - (approximately) horongo;
(concerning) o; a chant a.
Utamatua - ti ranga o Utamatua.
- accustomed - wouwou.
- ache - see pain; a. in back -
horukaki.
- active - hopohopo.
- add - haka-puni.
- adopt a child - tAhi ti tama;
adopted child - tama tAhi.
- adultery - hai pei ti manu; kaia
ti roto to thangata.
- advise - akoako.
- adz - toki.
- afraid - matakū, rhika.
- after - mUri, noUri, taria. The
two came a. him. - MEma ne ro moi
i ono mUri.
- afterbirth - henua.
- afternoon - mUri oTe.
- again - reperA, hakarua, hoki.
- ago - imua; long ago - imua roa.
Utamatua came very very long ago.
- Utamatua ku hani moi ro i ti
mathakitaki.
- agree - haka-uA; / papa ti manawa
etahi.
- air - nia matangi.
- airplane - Jap. hikOkī.
- alight - toko.
- alive - mUri.
- all - huakotoa, kato.
- all right - uWA, huamaria, maria hau.
- almost - hOhO; a. the same - hOhO
pei ti mea etahi.
- aloha - aroho.
- alone - motokoau, moto-koe, motokoia,
etc.; see page 31.
- alphabet - aiu. Say the a. - Tauria
ti aiu.
- already - ku rawa ti.
- also - reperA, hoki.
- altar - pao.
- although - thei mea hua.
- alto - Eng. areto.

- Amen - Amene.
- America - Amerika, Merike.
- Americans - ti kau Amerika.
- amusement-- hakathen(e)thene.
- ancestor - tamana anamua roa.
- anchor - taura.
- ancient - imua roa, anamua roa.
- and - mo, kei, keiokO.
- angry - hakAwerewere.
- ankle knuckle - puku wae.
- annoyed - hakatukina.
- anoint - (the head) hakamarU; (the body) hunu.
- answer - haki moi.
- ant - roata.
- antennae - (of lobster) hihimata.
- anus - koropU.
- any - ti ingoa hua, thei hua.
- anybody - ti ingoa hua thengata.
- apathetic - morowA.
- apostle - tangata akoako o IethU.
- appear - kira, ihA, manawa, (come into sight) hotu.
- archipelago - atu-henua.
- argue - rakamArO. We argued and then we agreed. - Kitaua ka rakamArO kei nomUri ka papa ki ti manawa etahi.
- arm - rima; forearm - atarima; upper arm - katarima.
- armpit - waehanga.
- around: go a. - hakanika.
- arrange - hakAtE.
- arrive - tau, tae.
- arrowroot - see plant.
- artery - ti karawa (e ka mai nia toto i thatu manawa).
- as - pei; as if - toromA.
- ashamed - rangAtia, the.
- ashes - ruAhi, nia rehu.
- ashore - Uta; go a. - ro waka ki Uta.
- ask - heu; ask you - heu atu ki ti koe.
- askew - hAtE.
- assemble - takapuri.
- asthma - maki-toki.
- astonished - kopOina, homOuri.
- at - i.
- atmosphere - ahiArAngi, rAngi-AtE.
- attractive sexually - hiAkina.
- aunt - tuAhina ahina o tou tinana mo tuAhina ahina o tou tamana (sister of your mother and sister of your father).
- automobile - thithOtha.
- awake - ara; stay a. - hakAra.
- awaken - hangahanga.
- axe - tarai.

B

- baby - rikianu.
 back - tua.
 backbone - iwi-i-tua.
 backward - ki mUri.
 bad - huaaitu; very bad - huaaitu
 matangAuhou, huaaitu kiIpeni.
 bail - thA ti riu.
 bailer - thA.
 bait - mOunu; ground b. tied to a
 hook to chum fish - hakaruru.
 bake - tao.
 bald - monhOno.
 ball - pare.
 bamboo - see plant.
 banana - tree - hutu; fruit, either
 single or bunch - tAmO; hand -
 pakarihi tAmO; trunk - ha;
 stages of ripeness: not fully
 formed - moto; fruit partially
 formed - riringA; ripening, but
 not enough to eat - rheu; ripe
 enough to eat - para; to warm
 b. leaves over a fire - niere.
 bandage - mE-hi-mE.
 baptize - papataitho; pre-Christian
 ceremony for infants - hakApo.
 (See "Baptisms", pages 137-138)
 barb - kauiti.
 bark - (of tree) kiri.
 bark - (of dog) whouwhou.
 barracuda - see fish.
 base - (singing) pAth; (in baseball)
 hare.
 baseball - iakiu; b. terms: batter
 - tangata-hakamAwa; catcher -
 tangata-hika-pare; first base -
 ti hare ti pAhi; third base - ti
 hare ti pAhi; home plate - ti
 hare i mua; pitcher - tangata-
 hutuhutu-pare; second base - ti
 hare i mUri.
 basket - kata, poroporo; (of a style
 and name from N) panUnu.
 bastard - tama-hai-tiri.
 bat - (n.) tukituki; v. hakamAwa.
 The man bats the ball with a bat.
 - Thangata hakamAwa ti pare ki
 thukituki.
 bathe - kaukau.
 batter - see baseball.
 battery - tent.
 be - e, ko, noko, ikoro; be none -
 hakarE. Are there any people by
 the lagoon? - MA i ei nia tAngata
 i tai? I was at N. - Au noko i
 Nukuor. It is delicious. - E
 khara.
 beach - thongotai; obs. taungatai.
 beard - ngutu-huruhuru.
 beat - tAriki, hakapaki.
 because - i ti mA, tekO, porO mA, i.
 I ate the fish b. it was delicious.
 Au ku kai ti ik porO mA e momono.
 bed - hata.
 beef - kou.
 before - imua.
 beg - tA, tA-mE.
 beget - hakatiri.
 beggar - tangata-tA-mE, tangata-
 hakakaira.

- begin - tAmata.
- belch - tokomounu. I belched. -
Au ku tokOn.
- believe - hakatonu.
- belly - tinae; lower part - takAra.
- belongings - koroa.
- belonging to - ni.
- below - rara.
- belt - thu.
- bench - teA.
- bend - hakaipika; b. down, as to
pick up something - hakahA; b.
the head - para.
- bent - pika.
- beside - i pAhi o.
- better - huamaria i. This cigarette
is b. than that one. - Ti paepu
tEnei ko Ia e hUmaria i ti paepu
tErA.
- between - mehanga, thUngaroto, muki-
roto. The clam is put b. the
cowries. - Ti pipi e tuku i me-
hanga nia pu.
- Bible - pEpA tapu.
- bicycle - pathikere.
- big - tamana; very big - tamanaiE.
- bilge - riu.
- bind - hau, hari.
- bird - manu.
duck - torO.
frigate b. - moua (ApurI 5, page
62)
heron - matuku; black h. - matuku
rUri; white h. - matuku khene.
plover - turi.
snipe - (has a long beak) kaka.
starling - moeiho (a bad b., Ti
kuru 78; Ti thara).
- tern: black fish-eating - manu
tahongo; bridle t. - tara
(Ti thara, page 127); white
"fairy" t. - akiaki (a good b.,
Timutoko 24, Utamatua 9);
noddy t. - terekia.
- birth - hanau.
- bite - (eat) kai, (nibble) khati.
- bitter - mhara.
- black - rUri; very b., jet b. - rUri
pakarara.
- blackboard - raupapa hihi-mea;
kokupang.
- blackish - konorUri.
- blade - (of a knife) pAranga; tip of
a knife b. - ngutu.
- blame - hakanage.
- bless - hakarapakau.
- blind - pouri.
- blink - kemokemo.
- blocade, block - tutUri.
- blood - toto.
- blow - (hit) tA; (the breath) iri;
(of the wind, gently) angiangi,
(hard) hAngi, (very hard) kono.
- blue - thea, purU; dark b. - angauri;
light b. - harathE.
- board - rau-papa.
- boat - poti.
- body - huaicino.
- boil - (illness) maki-pu.
- bomb - amu; hAHa ki ni amu.
- bone - iwi; b. on back - hetekiwi.
- bony - iwiiwi.

- book - pEpA.
- bored - puhi, morowA, morongata.
- born - hanau.
- boss - taki.
- both - huakotoa.
- bottle - rOrOApi, (old word) ti wai.
- boundary - hakakeinga.
- bow - (of a ship) ngutu.
- bow - v. para ki rara.
- bowl - (china) poro; wooden b. - kumata.
- box - tepetepe; N-type box with tight-fitting lid and knobs on each end - tingawisi.
- boy - tama tAne.
- brace - (tool) mea-koro-mea.
- bracelet - turima.
- braid - (three-ply) pini.
- branch - manga.
- branched - mangamanga.
- brave - hakaamatAne.
- bread - paraua.
- breadfruit - the tree, *Artocarpus altilis* (Fosberg) - kuru; b. core - huna; fruit - hua-kuru; gum - haupiki; b. preserved in pits - mahi; sapling - hetekuru; seeds - kore; portion of the tip end of the fruit - mata-hete; stages of ripeness: immature - hua-tarī; ripe enough to cook but not to eat raw - hua-kuru; dead ripe - kuru para; very very ripe, can be eaten raw - kuru para mai. For legendary origin of b. see Ti kuru 68-77.
- break - (as a stick) hati; (in two) whaerua; (as a string) motu; (as glass, shatter) mAha; broken down, as a machine - mOho. Day is breaking. - Ti ata ku tAha.
- breakfast - nia mea-kai rUata.
- breakwater - pae.
- breast - u.
- breathe - manawa; b. deeply - toki.
- breezy - angiangi.
- bridge - pirithi.
- bright - mArama.
- brim - (as of a hat) rau; (of a well) rau-ngutu.
- bring - ka mai, tAhi mai.
- bristling - whana.
- broil - tunu ahi.
- broom - purun.
- brother - tuAhina tAne.
- brown - mhE-uri.
- brush - n. puru-tuitui, puru-hanu-waka. (paint brushes)
- brush - (jungle) keinga.
- bucket - paketu.
- bug - rongorong.
- bulb - tama.
- buoyant - mAnu.
- burn - were, ura.
- bury - tanu; of a fish under the sand - aenu.
- busy - tatAmE.
- but - kei.

butt, cigarette - pita-paepu.

butterfly - peke.

buttocks - tono; b. cheeks - marau tono.

buttress - kapa rakau.

buy - hui moi.

by and by - mARIA, nomUri.

C

cable - hariamu.

cacle - kokooko.

calf of leg - atawae.

calico - renga.

call - woro; (summon) rahi; c. to - hakaruru.

calm - khIra; obs. manino.

can - (small tin can) tingi; (big can) toromkan.

can - v. mei, roA.

candy - mE-mAngara.

cane - tokotoko.

cannibal - kai-tangata.

canoe - waka; (infrequent) moni; c. for deep-sea fishing - waka taha; for torch fishing - waka rhama; bonito c. - waka tiu; outrigger side - pAhi ama; weather side - pAhi katE; stern - mUri ti waka; bow - ngutu ti waka; sail a c. - tere; sail without tacking - terekia; tack - hakatau; sail on a long journey - horau; c. with joints tightly fitted - kati; poorly fitted joining - thanga.

c. parts: hull and sails:

boom along lower edge of sail - kotokoto.

gaff (upright) for the sail - hAtu.

mast - pou.

mast-holder - mea-tuku-pou.

rigging: fastening turn of the outrigger shroud to the middle boom -

nepe; loop near aft end of the boom to which the spiller rope (haha) is tied - taumoko; spiller rope - haha; stay from masthead to float - tauvama.

sail - ra.

sheer just below end-pieces for and aft, lee and weather sides - maringa-ringa.

c. parts: outrigger:

bar over float and across long booms - tua tanga.

boom - kioto; forked after boom - kioto manga-rua.

connectives (rope) - tata.

float - ama.

platform - hata; framework on ancient platform for keeping coconuts - koromanga.

c. equipment:

bailer - thA.

paddle - hoe; parts and operation: blade - raurau; flange on both sides, below which the right hand grasps about 10 inches from the blade - kenu; knob at end of p. - mata-riri hoe; gurgling sound of paddling, attributed to this knob - tongoro; kinds of paddling: ordinary slow - hakamau; long slow and steady strong strokes - tAhi; easy short strokes - hakamihi; swift short strokes - hangai; feather a p. - huri; p. or pole backwards - thuki ki mUri.

pole for punting - toko.

stick to support a canoe in the shed - ranga.

capsize - tahuri.

lifting, as a canoe - hiki; as a flat object - hAriki.

card - pEpA; playing cards - pirei.

carve - there.

ace - aithin.

club - koropith.

cut - whae.

deal - tuwhe.

deck - pirei.

diamond - thaimani.

hand - tuhongo.

heart - Ati.

jack - mAtau.

joker - monki.

king - kingi.

lose - pakeke.

partner - pAhi.

pass - pathi.

queen - o.

rummy - pirei thorom.

shuffle - unuki ti pirei.

spade - pete.

trump - torom.

win - mArO.

cast for bonito - hIhi atu.

casting stand - tahia, rongorongo.

cat - pUti.

catch - hika; c. as water in a cistern - hakahau; rawe; play c. - pare hikahika.

catcher - see baseball.

Catholic - Katoriki.

celebrate - putu; c. with a feast - hakamiami.

celebration - hakahorongo.

cent - thenith.

center - waerua.

centipede - mE-mArO.

chair - rohongo; deck c. - teA.

champion - tangata mahi, tangata mArO.

channel - awa; ahanga.

care - c. for, take c. of - mata-matahuameria, pa, hakamata-poA; (goods) penepene. I don't c. - Au hakareE hirihiri.

carry - ka(w)e, ko atu; c. a box, table - hAHE; c. on the shoulders - amo; c. in the hand by one's side - takitaki; c. in palms of hands - hapai; c. under the arms - kapikapi; c. by

- chant - n. ranga; v. hua; fast
kind of c. - hakarholko; other
kinds - uruhanga, uru ahina,
uru tAne, tangi-khai.
- character - manawa, hakatiringa.
- chase - waruwaru.
- chat - mata-ngutu, ngutungutu-khai,
hukapC.
- cheap - huingohia, hui tui.
- cheat - haraharau, tahanga.
- cheek - kauwae.
- cherish - moinA.
- chest, human - hatahata.
- chew - ngau, mama.
- chicken - tetU.
- chief - ariki, Amua, kingi.
- child - tama, tamakiki.
- chin - mokomoko, mutamuta.
- China - Thaina.
- chip - (as of wood) marara.
- chipped - mahore.
- chisel - toki-hai-mE; metal c. -
toki-tU-pAranga; v. khape.
- choke - romi-ti-ua, rAwa.
- choose - hirihihi.
- chop - here.
- chorus - tutanga thathanga.
- Christian - (church member, non-
smoker) hakathArunga ti rangi.
- church - hare-taumaha.
- cigarette - paepu; c. lighter -
mathith.
- circle - pungupungu.
- cistern - monowai thimeni.
- claim falsely - hakaAnga, hakahua-
rangi.
- clam - see shell.
- clap - phAphA.
- clarify - hakamatamA.
- clean - adj. matamA; v. hakamata-
mha; thAtha; hakahemeheme; c.
and cut brush - AtE.
- clear - motongohia.
- clerk - tangata-hihi.
- clever - hai-mE, rimarima.
- climb - kaka.
- clitoris - niha.
- clock - rA.
- close - adj. hOhO.
- close - v. thai.
- cloth, clothes - kahu.
- cloud - white c. - kororAngi, gray
c. - kapua; thin white c. - niA
riti.
- cloudy - kapukapua.
- coals - marara.
- coarse - pata.
- coat - kahu-mahA.
- cockroach - hokorinu.
- coconut - Cocos nucifera; c. tree -
niu; coconut grove - wa-
niu; mature nuts set aside to
sprout - hakatoko, hakaputu ki
thomo.

coconut - con't

counting: two ripe coconuts tied together - ti kungamE; tie nuts in pairs - hanga; two tied and one untied - ti kungamE etahi, kei thei matU to e hara; 2 pairs of nuts - erua hO; bunch of 10 - huniu. kinds of c. - (red) niu mhiE, (red husk) niu kahAuri; kind with edible husk - uta.

parts of c.:

"cloth" at base of frond - kaka.

eye - ipu mata.

heart of palm - mata-para.

husk - puru; large piece of h. - akaAnga; single smooth fibre - moi-kaka; pounded h. - tukaha; edible inner h. of uta - mukamuka.

leaf - rou, rau; dried l. - ti hA niu; completely dried and rotten l. - rama.

leaflet - moto-rou-niu.

midrib of leaf - tira.

rachis (stem and nuts) - kOrOrO.

rachis main trunk - kaurOrO.

sheath - toume.

shell - ipu; s. fragment - haraipu.

sponge - thupu.

sprout and young tree that has not yet fruited - homo.

stem off trunk of rachis - pakarihi.

water - wai.

c. products:

copra - kanhiu.

cream, oil - rOrO.

flakes, baked - wareware.

scrapings that are discarded - oto.

shell in which taro is baked - putara.

skirt - hErea tira.

stages of c.:

green with only a little soft flesh - mata-niu.

green with soft meat - rumata.

best drinking nut - matU.

copra - kanhiu.

coffee - kopi.

comfortable - papa.

coil - short length, 3-ply - pithare; commoner - tangata huaimuri.
long length, 3-ply - hari.

common word - herokhai hua ni rAngi
eroko.

cold - makariri.

community - koro-henua.

collect - hikaputu, hakatakapuri.

company - kampani.

color - hatunga-mE.

compare - hakaathauthau.

comb - koum; women's curved c. -
pita-mE; long straight c. - mE-
haru-kutu; v. tara.

compose - tiri.

come -(sg.) hani moi, (pl.) ro moi;
u mai, hu mai, mai, torotoro mai.

confused - hinihini.

- constipation - tE mei ti pakUkU.
 consumed - oti, rawa.
 contain - hA.
 continue - hakathauthau.
 continuously -(do c.) tAhenge.
 convex - poko.
 cook - tunu; c. house - imu.
 cooked - mhO.
 cool - makarirhiri.
 copra - kanhiu.
 copy - kape.
 coral - (general name) hatu;
 bright-orange spongy growth on
 c. - koro-mhE.
 c. head - toko; head near reef or
 land - tharatoko.
 kinds: mushroom, used for lime
 - athE; branched, with thick
 branches - kamu, with thin
 fragile branches - toko-kA;
 hard type - hatuahua; fine-
 grained, usually in lagoon
 - atharatara; soft - hatu
 para; slab, as on ocean side
 of land - hetepinu.
 lime - rehu.
 reef without land - Akau; see
 reef.
 rubble (collectively) kirikiri.
 core - see breadfruit.
 corner - mata-tuke; as of a box
 - pu.
 correct - adj. tonu; v. hakatonu.
 cotton - katin.
 cough - tare.
 count - tau.
 couple - erua; married c. - haka-
 hai-roto.
 cover - Uhi, pono.
 covet - mAnga.
 cow - kou.
 cowardly - roto pakeke.
 cowrie - see shell.
 crab - (no general name) coconut
 c. - u; hermit c. - unga; edible
 sea c., inedible land c., Scylla
 serrata (Smith) tupe; small,
 white - kawiti; inedible sea c.
 - hangaehanga.
 crack - (as a coconut) ho.
 cramped - mAnu.
 crawl - torotoro.
 crazy - tatauria.
 crest - uru.
 crew - ti kau ngarua ti waka.
 crisscross - rawehaki.
 crooked - pikapika.
 cross - rakau, ropu.
 crouch - toko.
 crowd - hakapae tAngata.
 crowded - hokihoki, honotia.
 crown - (anatomical) tahUu.
 crucify - ropu.
 cry - (weep) tangi; (shout) wero.
 cultivate - hakamarU.
 cup - ipu-inuinu.
 cure - hakaumuamaria, hakahiri.
 cured - hiri.
 curly - see hair.

current - au.

custom - hakanoho.

cut - (as top of a coconut) thU;
slit - there; hair - tahi; grass
- hAra; as on stones or coral -
mahore; cut into fine pieces -
Cho.

D

damp - hiuihiu.

dance - hAereke; flutter hands and
arms - koni; old night d., with
hands clasped over shoulders of
other dancers - huiU po.

Daniel - Tanieru.

dark - pouri; pitch d. - tongoehO.

dart, breadfruit leaf - pa.

daughter - tama ahina.

David - Teiwiti.

day - rAngi; parts of day:
midnight - mata-hiti-waerua ti po.
dawn - ti ata ka tAha.
sunrise - ti rA ka hope.
early morning - rUata.
mid-morning - koromanga ti mE.
noon - oE.
early afternoon - rA ka kereu.
mid-afternoon - peretai ti rA.
late afternoon and evening - hIahi.
sunset - uru ti rA.
night - po.

daylight - A; overtaken by daylight
(a)oina.

dead - mate.

deaf - rongoturi.

deal - see card.

death - mate; d. throe - angAaga;
obs. keuteu.

decorate - hakamatamata, humu.

deep - honu.

defecate - thika, pakUkU; (from a
canoe) haruiharUrU.

deliberate - v. hAzaapaopao.

delicious - (of vegetables, fruits)
khara hvaroa, (of meats, fish)
momono.

descend - hane iha, hene iha.

deserted - romo, mackioki.

desire - manawa; d. greatly -
hiAkina.

destruction - hakaAuhou hunahuna,
hakamOho; wanton d. - tatAkara
hakaAuhou, hakamakia.

diarrhea - hanahana, harangina.

did - hai, ku, noko. See do.

die - mate.

different - hE, hai-hE, mata-hai-hE.
It makes no difference. - E tE
hirihihi.

dip - hui; dip out - huwai.

dig - keru.

direction - for compass directions
see wind.

dirt - kerekere rUri, kerekere toko-
ria; rubbish - keinga.

dirty - tokoria.

disappear - ngara.

disarranged - rongohia.

dishelved - makemake.

dislike - kinakina, hutiau.

disobedient - tE hakarongo, hakatoko-
reke.

dispersed - (as a crowd) maheu.

- distribute - tuwhe; d. to each -
tohu.
- district - kuongo.
- disturb - hakatokoreke.
- dive - (from a height) hopo, (not
from a height) hepu.
- divide - tuwhA; d. in two - whaerua.
- divorce - maewae.
- dizzy - hakaripaina, tatauria.
- do - hai. What did he do today? -
ME noko hai tan A tangi nei?
- doctor - tokotA.
- dog - phana; (rare) rCpara.
- doll - ata-tangata.
- dollar - hatu, tara.
- don't - tE, hu tE. I d. know. -
Au tE irO. D. do it! - iA i
na 'ha!
- door - pon(o)thai.
- dot - v. tongi.
- douse - hui.
- down - rara; ngeiha; go d. - hene
iha; sit d. - noho ki rara.
- doze - hakainaina.
- drag - tata.
- dragonfly - huwoe oe.
- draw - (as pictures) hihi; (as
water) utu.
- dream - n. miti; v. hai miti.
- dress - kahu ahina; d. up -
rhakei; see under put.
- drift - tAhea.
- drink - inu.
- drip - whuni, hari, monono.
- drive - hakapali.
- drop - v. hakato, to; d. of rain -
mata-ua.
- drown - meremu.
- drunk - kono, riparipa.
- dry - adj. mangO; very d. - mangOaki;
v. hakamAngo.
- duck - torO.
- dull - punou, mariri.
- dust - (no real name, since there is
no d. at K) kerekere, kohu.
- dwarf - tangata rihariha; d. f
fairies - see under fairy.
- dye - hunu.
- dynamite - tainamaita.
- E
- each - takitahi, theiki; e. to have
- tohu.
- ear - taringa; ear lobe - kau ta-
ringa; clean out wax in ears by
twisting piece of bark - koro-
koro; by scooping out ears with
a coconut splinter - kapekape.
- earring - akhai.
- earthquake - ngarua thenua. (page
124)
- east - (when on Thouhou) ngAke;
far e. - tua.
- easy - haingohia. Take it e. -
HakamarU.
- eat - kai, miami; (used by old per-
sons) hakatiu ti ngutu.

- edge - rau-ngutu.
- eel - brown moray, *Lycodontis flavomarginata* (Smith) kika.
- egg - ngoko.
- eight - waru.
- eighteen - matangahoru-ma-waru.
- eighty - huowaru.
- elastic - nene.
- elbow - tuhirima.
- electricity - teni.
- eleven - matangahoru-ma-tahi.
- else - mo.
- emaciated - iwiiwi.
- embrace - purupuru.
- emerge - hui.
- empty - adj. anga, mackiki; v. ha-kaoti.
- enclosure - apapa.
- end - pita, mUri.
- energetic - hopohopo, morongi, hahamotopouri.
- engagement - poroaki.
- English - Ingirith.
- enlightened - marama.
- enough - rrawa.
- enter - uru, uru ki roto.
- enumerate - tauria.
- envious - menene.
- equal - hai pei.
- equator - ti uka e whaerua ti he-nua-i-rara.
- erase - thono.
- erect - adj. tU; v. hakaTU.
- erection - (sexual) ture.
- errand - hekau, hai-hekau. Do an e. for me. - Hai taku hekau.
- error - mea-hai-hara; mea-hai-tE.
- escort - rahi.
- European - adj. pArangi; n. tangata pArangi.
- evening - hiahi.
- every - takitahi, huakotoa.
- everybody - tangata huakotoa.
- excel - Ari.
- exchange - hui.
- exclamations - (surprise) E-e!
Eu! I! Kha! Khe! Khi! Kho!
(liscentious, used by women)
Kani! Kore!
- Excuse me! - Hu tE heia e koe!
- exhale - puhia.
- expensive - huingata.
- explain - akoako, hakatomuina; e.
clearly - hahamatamA.
- extract - hahamhu, khape.
- eye - koro-mata; flashing of eyes
- tapatapa.
- eyebrow - hihi-mata.
- eyelash - Uhi-mata.
- eyelid - hihi-mata kemokemo.

F

- face - mata, hatu-mata.
- faeces - hongo kerekere.
- faint - v. hakarhipaina; adj. rhika.
- fair - (mediocre) mata-huamaria.
- fair weather - mata-kirakira.
- fairy - Eitu; dwarf f. (they come by night, play a little, do no harm; have been heard at Taringa) - tama pouri.
- fall - to, hina, monhono.
- family - (no word exists corresponding to Eng.) brothers and sisters - hakahana; father and children - hakahitamana; mother and children - hakahitinana; f. or clan - mata-wawa. Cf. related.
- famine - taumakamaka.
- famished - ngOcho.
- fan - n. mea-iriiri; electric fan - mea-hakaangi; v. iri.
- far - mokoA, hakamokoA.
- farmer - tangata-tohi-mea.
- fast - adj. hakarimarima.
- fasten - hau.
- fat - n. kiriithi; adj. pEti; with a fat belly - wariwari.
- father - tamana.
- fathom - roho.
- feast - hakamiami.
- feather - ngAhuru; pin feathers - huruhuru; see canoe, paddle.
- feed - hAngai.
- feel - rongono, hakarongo.
- female - ahina.
- fence - apApa.
- few - hokOhi, hokotoru.
- fickle - mariuriu ti manawa.
- fifteen - matangahoru-ma-rima.
- fifty - mata-rima.
- fight - hEpaki, hakatau.
- figure - nampa; stocky human f. - hapurungu.
- file - n. mE-oro-mE; v. oro.
- fill - hakahau; f. your place - pono tou rohongo.
- filthy - kurukurua.
- fin - dorsal spinous front fin - hiwahiwa; dorsal rear - tarAtua; pectoral - pakau; ventral - tharatare.
- find - kitA.
- fine - (not coarse) tueihi, rhiki; (good) maria hau. I am f. - Au e marO hua.
- finger - mata-rima.
- finger nail - mata-niha.
- finish - hakArawa, hakaoti.
- finished - ku rawa, oti.
- fire - ahi; make f. by the f. plow - koro ti ahi ki ti rakau-koro-ahi.
- firm - mau.
- first - ka etahi; hakAtamua, mathakitaki.

fish - ika.

gear:

bait - mOunu; ground b. - hakaruru.

hook - mAtau; pearl-shell h. or lure - pa; h. lashing - keinga mAtau.

line - uka; boy's l. on breadfruit stick - kau kuru.

net - kupenga; net into which fish are driven - kupenga-hakapaki;

flying fish net - thae; minnow net - thae tauweni; prongs on fly-

ing fish thae - mata-waere; net for scooping up small fish - huri-

huri; net at head of V-shaped fish trap - kau. See also net.

pole - hihl.

spear - tAro.

stand in canoe for casting or for netting flying fish - tahia, rongo-rongo.

trap - u; many traps - hanga u; coconut-shell t. - uru-tahi.

species (those marked S were identified by R. O. Smith, page 152; this list is not at all exhaustive):

bonito, *Katsuwonus pelamis* S - atu; species, not very good eating - atu parepare.

box-fish - tekemOaO.

crevalle, silver *Blepharis ciliaris*; black *Caranx sexfasciatus*;

white *Carangoides ajax*, Hawaiian ulua S - urua.

dolphin, *Coryphaena hippurus* S - mahimahi.

flounder, *Platophrys* S/paipai.

flying fish, *Cypselurus* S - tawe.

gar, needlefish, *Belone platyura* - aku. (S)

goatfish - kara, wete, wete mhE; school of g. - karunga.

mackerel - ature.

minnow - mathauweni (sg.), tauweni (pl.).

parrot fish, *Calliodon perspicillatus* S - parakia.

perch, *Monotaxis grandoculis* S - mu.

ray, stingray, *Aetobatus narinari* S - hai.

scorpion, *Scorpaenopsis gibbosus* S - noho.

shark - hokOuru, mangO.

snapper - taea, tangau; red s. - marauta.

squirrel-fish, *Holocentrus diadema*, *Holocentrus furcatus*, *Holocentrus*

ensifer, *Myripristes murdjan*, *Holotrachys lima* S - marau.

starfish - (general name) makamaka.

surgeon fish, *Hopatus triostegus* S manini.

trigger fish, *Balistapus* S - humu.

tuna, yellow fin, *Neothynnus macropterus* S takuwa; little tuna *Euthynnus* - tawatawa.

unidentified fish caught in kupenga-hakapaki: hiroa, ngatarAkau, okooko, rarowae. rihariha, unidentified, is said to be similar to goatfish.

methods: general term - tapuwae.

beating water and driving into a net - kupenga-hakapaki.

cast - hihl.

chum - hakaruru.

line - angori, hangota; throw out a l. - tara; pay out a l. after the stone has been jerked off - hakahoke; pull in without fish - hika 'ka; with fish - huti. Cf. Ti angori, page 150.

net set, fishermen wait for approaching schools of fish, which they drive into the net - khana.

netting in the hurihari scoop net - tutUri.

spear - tAro ika.

troll - karere.

- fit - (convulsion) hotupe.
 fit - v. thau, o.
 five - rima.
 fix - hau.
 flag - hakarhepe.
 flame - n., v. uraura.
 flap - kapakapa; f. while flying
 - māngi.
 flashlight - tenki.
 flat - papa.
 flatter - rongirongi.
 flatulent - phe.
 fleet - n. huta waka.
 flesh - koneika.
 float - see canoe; v. tehē, mānu,
 ranga.
 flow - (of a current) mhi ti; (of
 sweat) hari.
 flower - akhai.
 fly - n. ramu.
 fly - v. rere, māngi.
 foam - apiapi.
 fold - winia.
 food - mea-kai, hakangutu; f. ac-
 companyment, as fish with bread-
 fruit and vice versa - hitaki.
 foot - wae.
 footprint-- rohongo wae.
 for - ki, ni, mā. It is hard for
 us. - E haingata mai ki kinAtou.
 I distribute the shells, three
 for me, three for you, and three
 for him. - Au e tūwhe nia pu etoru
 ni aku, etoru ni au, etoru ni mē.
 Take this for your wife. - Kae
 mā tou roto ti mē tēnei.
 forbid - hakamataku.
 forehead - rae.
 foreigner - same as stranger.
 forever - tē motu.
 forget - ngora, tē rangahia.
 forgive - whēte.
 foreskin edge - kenu.
 fork - pōki.
 forty - mata-hā.
 four - hā.
 fourteen - matangahoru-ma-hā.
 fragrant - khara; hauiha khara.
 Fred - Pereiti.
 fresh - hou.
 friend - hoa.
 frigate - see bird.
 from - mai, moi; i. I came f. Ha-
 waii. - Au ku hani moi i thenua
 ko Hawai.
 front - imua, woroworo.
 fruit - hua, kore.
 frying pan - mē-pāpā.
 fuel - rāhia.
 full - honu, phu; f. after eating -
 māru.
 fungus - see plant.

G

- gall bladder - au.
- game - tataAkara; Jap. game of "prisoners", a kind of tag played on the reef flat at low tide - roeA; tag - hokOuru; hide-and-seek - kamirO, paraki; g. of hiding a coconut or pandanus cone - hanei tharaharan.
- garbage - keinga.
- garden - wa-mE, toanga, hakeE.
- gashes for climbing coconut trees - turanga.
- gather - hikapuku; g. together - hikapuni.
- gear - koroa.
- gee-string - kara, mara-kura; ancient breadfruit bark g. - hakeApiri.
- generation - atu-tangata.
- generous - tUmaria.
- get - ka mai, rahi. Get out! - TU ki taha!
- ghost - E-tu; guards of Fitu - moluruna.
- giddy - rhika.
- girl - tama ahina.
- give - kawA 'tu, wanga.
- glass - karathi, ti ipu karathi.
- gleam - (of clouds at dawn) tAha, (of moon) - hakeAtata.
- glorify - hakeAmu.
- glory - matamat.
- glow - (of sunset or sunrise) kono-kono rA; faint g. - kA.
- gnat - rongorong.
- go - (sg.) hana, hanA 'tu; (pl.) hura, ro atu, ro aka; u, u iha, u waha; go straight - Ara; go out, as a light - mate. Go away! - TU ki taha!
- God - Koti.
- gold - koro.
- good - hu(a)maria; g. to eat (vegetables) ihara, (fish) momono; g. morning - see greeting.
- good-by - see greeting.
- goods - koroa.
- gospel - rongo tanuA.
- gossip - t ngata-khai-tangata; tangata-khai-tangata hakeAuhou; malicious g. - lakakuhaitu tangata.
- govern - huwA.
- government - ti kau ti opith, ti kau e huwA i thenua.
- governor - kopina.
- grain of sand - mata-kerekere.
- grandfather - tamana matua, tamana ni tamana, tamana ni tinana.
- grandmother - tinana matua; tinana ni tamana, tinana ni tinana.
- grass - keinga; g. skirt - hErua tira.
- grate - waru.
- grateful - ti mea hua porC.
- grater - koi.
- grave - n. tArunga, tanunga.
- grease - kiritihi.

green - thea, angauri; (unripe)
moto.

Greenwich - KirInithi.

greet - hakAroho.

greeting - hakAroho. The single g.
means: hello, good-by, good
morning, good night, etc. -
(to one) maria koe, (to two)
maria kOrua, (to three or more)
maria kOtonu.

groomed well - matang.

grope - hAha.

grove - wa.

grow - thomo.

growl - ngU.

grunt - nheni, ngUngU.

guard - rohi.

guide - taku.

gun - kumi; breadfruit gun -
haupiki.

gums - kaniha.

gun - hakaaha.

gurgle - napunapu.

H

hair - ngAhuru; animal or body
h. - huruhuru; white or gray h.
- hina; curly h. - hatihati,
ripoko pepeau; kinky - wini-
wini; bristling h. - whana;
smoothed down h. - mhoe; an-
cient way for men to bunch h.
above ears - rau.

half - pAhi.

hammer - hAha.

hammock - upenge.

hand - rima; pAha-rima; h. of
cards - tuwhongo; v. wanga.

handkerchief - mE-omo-he; hang-
kathi.

handle - kau; h. of a kumata bowl -
mE-kumi-ti-kumata.

hang - tautau.

happy - then(e)thene.

hard - hamarO; (difficult) hainga-
ta; work h. - hakaamatapouri.

hat - kopai; put on and wear a
hat - kahu.

hate - kinahina.

have - (no name, may use the posses-
sive, as: I h. three pencils. -
Etoru aku penhira. I h. worked.
- Au ku hai ti mO.E.

Hawaii - Hawai.

he - Ia, mea (tAne).

head - ripoko.

headache - ripoko ngarura.

healed - hiri.

hear - rongu.

heart - hatu manawa (natives think
it is in the center of the torso).

heartwood - see wood.

heavy - tAaha.

hello - see greeting.

help - hakaAha.

hen - tetU ahina.

her - tana, tono, ana, ono, ma
(ahina).

here - kinei.

- heron - see bird.
- hew - tAtA.
- hibiscus - see plant; h. bark - kepaehO.
- hide - hakamhUni, para; see game.
- high - tUtU; h. tide - tai honu.
- hillock - kon(o)tU.
- hip - kapa.
- his - tana, tono, ana, ono, mA (tAne).
- hit - tA; hit, as a mark - nehenge; hit until broken - tuhi.
- hoist - ranga, huti.
- hold - khumi, tAhi; h. in flat of hands - hapai; contain - o.
- hole - rua; in a flat surface, perforation - pongo; lobster h. - hatanga.
- holey - pongOngO.
- homesick - hitihiti i thenua.
- honor - v. putu, hakarapakau.
- hook - see fish, gear.
- hoop - tuAtika.
- hope - porO, toromA.
- hospitable - matamata hUmarI.
- horizontal - moe.
- horse - othi.
- hot - werengina, kAuwa.
- hour - rA.
- house - hare; canoe h. - hArau; cook h. - inu; men's h. - hare-tAne; school h. - hare-akoako; small h. - tama-hare; h. with thatch sheets close together - hare-matariki; h. with thatch sheets far apart - hare pata; h. with rafters with holes in tie-beam plate - hare tongi.
- h. parts:
eave batten (lowest purlin attached to lower ends of thatch rafters) - rongotara.
- posts - turuturu.
- ridgepole - tahUuU.
- houseboy - poi.
- how - Aha, pEhE; how many things - ehia, how many persons - tokohia. How are you? - Koe hei pEhE?
- human being - tangata.
- humble - hira ki rara, hakamaurara.
- hunchback - tangata-pika-tono-tua.
- hundred - rau.
- hungry - hIkai.
- hurry - hokarimarima, rere, hakApo. H. up! - Haia kurU rhaku!
- hurt - mhae, kinitia.
- husband - roto tAne.
- husk - n. see coconut; v. oko; h. with the teeth - iti; husking stick - ko.
- hymn - tAhiri taumaha.
- I
- I - au.
- if - mA, page 36; petimA; mA ... kei; toromA.
- ignite - ura; (by fire plow) kika.
- ignorant - pouriuri.
- imitate - ako, kape.

immediately - roa.
 in - i, i roto o.
 incorrect - tE tonu.
 indeed - hoki.
 industrious - haka^{mo}top^Ouri.
 ink - nia wai-hihi.
 inland - Uta.
 inside - roto, i roto o.
 insignia - hakaⁱronga.
 inspect - haka^tina.
 intelligent - kha^pe-mE.
 intercourse - toutou; mhoe;
 haka^mhate.
 interior - ti roto; in its i. -
 i ono roto.
 interpret - haka^tonu herekhai.
 intestine - naka^u.
 iron - pa^ranga.
 island - motu; string of low
 islands - wa-henua.
 it - Ia, mE; "it" in tag - hoka^o-
 uru.
 itch - rautia; relief or satisfac-
 tion from itching induced by
 scratching - rangi, maⁿE.

J

Japan - Tha^pana.
 jealous - maitu^uA.
 Jehovah - Iohowa.
 jerk - kamu.
 Jesus Christ - Iethuth Kirithuth.

job - hekau.
 join - nhenaki, haka^puni, tuta^ki;
 j. well in construction - kati;
 j. poorly - thanga.
 joint - hatinga, puka, tuta^kinga.
 joke - herekhai tata^kara.
 jostle - hono.
 journey - horongo.
 judge - v. kapunga.
 juggle - parepare.
 jump - hopo; j. rope - k^hari paeh^o,
 kiri paeh^o.
 just - adv. toke.

K

Kapingamarangi - Kapinga^mArangi, Ka-
 pinga^mAirang; Kirⁱnithi.
 keep - hai tana mE. K. it. - Heia
 tau mE. Shall I k. it? - E hei
 taku mE? (cf. page 22)
 khaki - ka^ki.
 kick - takahi, patu, tuki.
 kidney - ti mimi.
 kill - ta^riki ki mate; mate^mate.
 kind - n. haka^tiringa. What k. of
 wood? - Ti rakau Aha?
 kind - adj. manawa aroho, tu^uaria.
 kindling - see wood.
 king - kingi.
 kingdom - hot^oriki.
 kinky - see hair.
 kiss by rubbing noses - tongi.

- knead - (as grated puraka) nhoku.
 knee - turiwae.
 knee cap - iputuri.
 kneel - tokoturi.
 knife - hurumanu; copra k. - ho;
 pocket k. - hurumanu hakanhUni-
 nhUni; draw k. - hurumanu haru-
 mE.
 knock - pakU; k. together - hakathangi.
 knot - (in wood) tengē.
 knot - (in rope) phana; clove
 hitch - nhopou; granny k. -
 nhoebara; slip k. - nhotata;
 square k. - nhoko.
 know - iroa; k. how - iroa. I
 don't k. - TE irO. Te ir. Te i!
 Teirara.
 knowledge - niA mea ku iroa; om-
 nicious k. - matakairangi.
- L
- labia - takimo.
 ladder - kakenga.
 ladle - mE-thA-mE.
 lagoon - roto, tai; i roto; to-
 ward the l. - i tai.
 lame - mhae ti wae.
 land - n. henua; property - kuongo.
 land - v. (as an airplane) to.
 language - herokhai.
 lantern - mArana.
 large - tamana, patapata.
 last - hakaAtamUri.
 late - tuai, arOrO; very l. -
 tuainau.
- laugh - katakata.
 laughable - hakaakatakata.
 laundry - nia kahu kaukau.
 lavalava - hErua; ngahingahi; wo-
 man's l. - mara-hau.
 law - hakanoho.
 lay - wanga. The hen is laying an
 egg. - ThetU e hanau ti ngoko.
 lazy - hakathou.
 lead - v. taki.
 leader - taki.
 leaf - rau, rou.
 leak - (of a roof) thuru; (of a boat,
 bucket) hari.
 lean - adj. tAngenge.
 lean - v. tU ki; harara.
 learn - kape, akoako, hakamaunau.
 leave - tuku, tiaki, hakathanga.
 left - (not right) tauihara.
 left - (remaining) ikoro, tupu.
 leg - wae.
 legend - puAkhai.
 lei - hau, hau pua; an every-day lei
 worn by Thineone (a young man)
 was made of the following tied to-
 gether (pini): spider lily (ma-
 tharatarā), papaya flower (akhai
 mameapu), Wedelia flower (akhai
 thiritai), taro fruits (hua ngau-
 ngau), leaflets of pandanus flo-
 wer (rau hingara), Guettarda flo-
 wer (mata-pua); the main support
 of the lei was papaya stem.
 lesson - ti akoako (suggested name).
 let - ki, e.

- lick - thopo.
- lie - (falsehood) tiri-khai.
- lie down - moe i rara.
- lift - tAhi aka.
- light - n., adj. mArama; electric
l. - tenki; daylight - A.
- light - (not heavy) mAma.
- light - (as a fire) tungi, tutu;
l. up - ura, inaina, hakamArama,
hakamAhina.
- lightning - ira; the l. - tI 'r.
- like - adj. pei; look l. - tina ki.
- like - v. hIhai, manawa.
- lime - (fruit) raimu.
- lime - (coral) rehu.
- limp - hapehape.
- line - n. kOrongo, rhongo; fish l.
- uka; l. up, get in l. - haka-
tau.
- linen - rengo.
- lip - mata-rau-ngutu, marau.
- listen - hakarongo.
- listless - puhi, hakathou.
- little - turI, tamA-mE.
- live - (dwell) noho; (be alive)
mOuri.
- liver - ate.
- lizard - peru, moko.
- load - uta; v. hakaAuta.
- lobster - ura; catch lobsters -
ura; sand l., Paribaccus antar-
ticus (Smith) - tapatapa.
- lonely - ongeonge.
- long - roa, rOrO; very l. - rOrOehA.
- look - mata, hira, karo, tU; l. for
- harahara; l. for in vain -
harahiu.
- loom - ni koro-mara.
- lose - pakeke, maketA; (as a canoe
race) tE rere, tiaki.
- lost - ngara.
- lot - (property) kuongo; (much) roko.
- louse - kutu; l. egg - rI.
- love - aroho.
- low - maurara, parara; low tide -
paku ti thai.
- lower - v. hakamaurara.
- lucky - hatanga rA maria.
- lung - ate (ti pAhi).
- lure - pa.
- lust for - hiAkina.
- lusty - hiAkina.
- M
- machine - mathini; sewing m. - ma-
thini-tui-kohu.
- magic - pUpU; black m. - o s. rong-
orong, hakahan; m. chant - tangi-
khai.
- magician - tangata-hai-mE-mokopuna,
tangata-hai-pUpU.
- make - hai. Causative prefix is
haka-, as: mataku 'afraid' and
hakamataku 'to make afraid, scare,
frighten'.
- male - tAnc.

- mallet - tukituki.
- man - (human being) tangata, (male) tAne; young man, up to about 40 - tama tAne, tamakiki tAne; old man - tangata matua; very old man - tangata matamatua.
- mana - mokopuna.
- many - roko, rhauwehe; how m. - ehia, tokohia.
- marble - (game) ramunE; play marbles - pirei ramunE.
- Marguerite - Marakarita.
- marry - hakahai-roto, noho.
- massage - romiromi.
- mast - see canoe.
- master, as a technique - khape.
- masturbate - wariki; push back foreskin - hurei.
- mat - pandanus mat - kahara; coconut-leaf mat, two leaves are plaited with midribs to the outside and ends braided in the middle, made of separate mats braided together - nae; coconut-leaf mat, two leaves are plaited with the midribs in the middle and the ends outside - tapakau; roll of mats, as used for a pillow - wAwA; mat skirt worn by women, especially in the taro fields - kahara turi.
- match - mathith.
- matter - mea. It doesn't m. - E tE hirihiri. Ei mA 'ha hoki. What's the m. with you? - Koe ku he pE-he? What's the m. with your arms? - O rima nA ne Aha?
- maybe - horongo.
- me - au; give me - ka mai ki ti au.
- mean - v. ara pE; it means - tono ara.
- meaning - hatinga, ara.
- measure - hakatau; m. from tip of forefinger to its junction with thumb - ti pata; m. from tip of forefinger to tip of thumb pressed against forefinger - mata-rhiki; m. from outstretched tips of thumb and forefinger - ti anga; m. from center of chest to outstretched fingertips - ti pAh.
- meat - koneika.
- mechanic - tangata-hai-mathini.
- medicine - nia mE-hei-maki, niuanI.
- medium - mata-; m. large - mata-tamana.
- meet - hethuki, hikapuri, angatonu; m. together - mhuimhui.
- meeting - hikapUringa.
- menstruation - maki-toto.
- mercy - aroho; show m. - hakarapa-kau.
- metal - same as iron.
- method - hai, obs. hangA.
- mew - ngao.
- middle - thUngaroto.
- midnight - see day.
- midrib - see coconut.
- mile - maire.
- milk - ni weU; Milky Way - ti kanhiu.
- mind - n. ripoko; change the m. - riu ti manawa; make up the m. - hei ki papa ti manawa, haka-papa ti manawa.
- mind - v. same as obey. Never m. - Ei mA 'ha hoki. E tE hirihiri.

- minute - miniti.
- miracle - mokopuna.
- mirror - kirath.
- mischievous - hakatokoreke, tata-kara.
- miss - (nostalgia) hitihiti;
(err) hara; m. a target - hore-nga.
- misshapen - panga.
- mistake - hara, hai-hara.
- mix - unihaki, unuki, hoeki.
- modest - hira ki rara.
- moisten - hakathiu.
- money - nia hatu.
- month - mArama; the Eng. names of months are used. Andton Tala of N gave the following old N names of months: matariki (Pleiades), takero (constellation of three stars in a row), manu, itilit, sarapori, arcmoi, tumuru, maetiki, maerapa, seta, rak, tahora.
- moon - mArama, mahina.
- morals - hakanoho.
- more - hoki, reperA.
- morning - rUata; earlier this m. - anarUata.
- mosquito - ramu-kai-tangata; m. net - thauramu, thaeramu.
- moss - see plant.
- mother - tinana.
- mountain - kon(o)tU.
- mouth - ngutu; m. organ - mE-ngi-ngi.
- move - meneke.
- much - same as very; roko.
- multicolored - hapuhapura, tongo tapurepure.
- multiply - hakarokoroko.
- murky - hakakohu.
- muscle - uaua.
- must - ki.
- my - tuku, toku, taku, oku, alu, page 13.
- N
- nail - pAranga.
- naked - hErU ae, nho pErA.
- name - ingoa; v. kahi. What's your n.? - Tou ing^O rA ko ai?
- nape of the neck - panapara ua.
- narrow - hUka.
- native - tangata tonu o thenua.
- nature - hai pEhE.
- naughty - hakatokoreke.
- navel - pita.
- near - hOhO.
- neck - ua (o tangata).
- necklace - hau.
- necktie - hau.
- needle - iwi.
- Negro - tangata rUri.
- nest - hare-ngoko.

net - for kinds of nets see under
fish, gear, and mosquito; knot
 a net - hika; to net flying
 fish - purou.

new - hou.

news - nia rongo.

next - tErA ikoro; hOhO mai.

night - po; last n. - anapo, po ne
 rawa; n. before last - po ana-
 tirAngi; be overtaken by n. -
 paina.

nine - hiwa.

nineteen - matangahoru-ma-hiwa.

ninety - mathiwa.

nip - khati.

nipple - mata-u, matAriri u.

nit - rI.

nitched - ngohO.

no - tEai, hakarE.

nod the head, doze - ina.

noise - rE; n. as of stamping -
 harUrU, tuhituhi; disturbed by
 n. - rongoA.

noisy - hakarongoA. Don't be n. -
 Hu tE hakarongoA.

none - hakarE, ae.

noon - otE, uwarangi.

north - (on Thouhou) i tua; far
 n. - ngeiha.

nose - Uhi, Uhiu.

nostril - mata-Uhi.

not - tE, hakarE.

now - toromeanei.

Nukuoro - Nukuoro.

number - (digit) nampa; (quantity)
 horu.

O

obey - hakarongo nherekhai, rangona.

oblique - hakatahE, hakaharau.

ocean - moana; o. side - ratua.

o'clock - rA.

octopus - pipipiri.

odor - hauha.

of - o, a.

offering, church - thiki taumaha.

often - hakaroko, hai hai hua. How
 o. is the road cleaned? - Ti ara
 e thAthA ni koA pEhE?

Oh! - see exclamation.

office - opith.

oil - nia rOrO.

old - matua; (thing) anamua, matha-
 kitaki; very old person - mata-
 matua. How old are you? - Ehia
 ou tapuhurumarama?

on - hongo, nua.

once - hakatahi.

one - tahi.

only - hua, hau.

open - huke, mahanga; o. your
 mouth - henga tou ngutu.

operate - (medical) hahi.

opinion - hakaapaopao.

opposite - hoa.

or - pe.

order - porowaki, pure, hakanoho,
 wanga thakanoho.

orgasm - rangi; cf. manE.

- other - thei, hui; one ... the o.
- etahi ... kei etahi.
- our - thau, timau, thAtau timAtau,
mau, matau; page 18.
- out - (dispersed) mahau.
- outrigger - see canoe.
- outside - taha; o. a house -
maraerae.
- oven - imu; take a little food
from o., then cover remainder to
bake some more - toro.
- over - (finished) rawa; o. there -
ikoro.
- overflow - honathura.
- P
- package - hi.
- paddle - n., v. hoe; v. Aro.
- pain - mhae.
- paint - n. nia rOrO; v. hui.
- palm of hand - woroworo ti pApA-
rima.
- pancake - paku.
- pandanus - pinu; p. leaf - rau;
male flower - hingara; good
quality cone - lua-hara; poor
cone close to stem - pongo;
worthless remnant of cone after
good is chewed out - pinu; nuts
- kekepin; yellow paste in fi-
bres of fruit - makAna; immature
fruit - riringA; fully formed
but green fruit - hara-moto;
fruit beginning to ripen - hara-
thongo; fruit that can be cooked
but not chewed raw - hara-khara;
ripe for chewing - hererheu;
species with broad leaves - paeO;
pounded p. meal - ni harakara;
dried meal cakes - paku.
- papaya - mameapu.
- paper - pEpA.
- parents - mAtua.
- part - hui; p. in singing - ha-
tunga rE.
- pass - n. awa.
- pass - v. tiaki, ha; (in cards)
pathi.
- pastor - tangata-akoako-thaumaha.
- pat - poripori, mhuru; pat hard -
phaphA.
- pay - hui.
- pearl shell - uka; p.s. lure - pa.
- pebble - kirikiri.
- peck - tongitongi.
- peel - p. with hands, as a banana -
hore; p. with a knife, as taro -
Uwhe.
- peer - v. hakanU.
- pen - (enclosure) apApA.
- pen - (for writing) pIna.
- pencil - pen(i)thir.
- penis - kani; erect p. - ture.
- penny - thenith.
- people - koro-henua, tangata, hau.
- person - tangata.
- phosphorescence - mea phura.
- photographer - mE-hihi-ata.
- pick - (breaking off) haki, (snip)
kini; (pandanus) Uwi; long-
handled breadfruit picking stick
- rou.

- picture - ata; develop pictures - hai ni ata ki rhauwehe, tamana; take pictures - hihi ata.
- piece - pita, mata-; p. of kindling - mata-rahia.
- pierce - thuki.
- pig - piki, (rare) puka.
- pile - haka-pae.
- pillar - turuturu.
- pillow - urungi; p. case - kiri urungi.
- pimple - mE-pukupuku; pimpled - pukupuku.
- pin - pini.
- pinch - kini; p. with fingernail tips - tongi.
- pink - konomhE.
- pipe - (smoking) paepu pAranga; (water) mE-hakahau-wai.
- pith - uiha.
- pity - aroho.
- placate - rongirongi.
- place - koA; small p. - mata-koA, rohongo.
- plait - rhanga, pini.
- plane - (tool) toki-haru.
- plant - rakau. In the following list, names in parentheses were not rechecked by me and are not entered on K.-Eng. side. The following abbreviations are used: Ch - Christian (page 4); E - Elbert, on an early visit, but not rechecked; F - Fosberg (page 152); G - Germans (usually from Eilers, page 4); H - Hosaka (page 152). Also see under proper heads elsewhere for banana, breadfruit, coconut, hibiscus, pandanus, taro.

(1) native plants:

	<u>Identifier</u>	<u>Kapingamarangi</u>	<u>Nukuoro</u>
Achyranthes aspera, "prickly chaff-flower"	F	Keinga tutui	
Allophylus sp.	F	(F sakahar)	(F taraharu)
Alocasia - see <u>taro</u> elsewhere			
arrowroot - see <u>Tacca</u>			
Artocarpus - see <u>breadfruit</u> , page 249			
Asplenium nidus, bird's nest fern	F	F rokohO	F raukataha
Athyrium, fern	F		(F, Ch ruhe)

plant - con't	Identifier	Kapingamarangi	Nukuoro
bamboo - see <u>Schizostachyum</u>			
banyan - see <u>Ficus</u>			
Barringtonia asiatica	F	rakauha	kavausu
bird's nest fern - see <u>Asplenium</u>			
breadfruit - see page 249			
Bruguiera conjugata, mangrove	F		tongo
Calophyllum inophyllum, Hawaii			voi, tamana)
<u>kamani</u>	F	hethau	hetau, (G, Ch/
Calophyllum flower		pangi	
Canavalia microcarpa, Hawaii <u>maunaloa</u>	F	(F suakimo)	
Cassytha filiformis, love vine	F	(F vica)	
Cerbera	H	(H kaniu)	
chestnut - see <u>Inocarpus</u>			
Clerodendrum inerme	F, H	hia	manu mara
Cocos - see <u>coconut</u> , page 252			
Colocasia esculenta, taro	F	tara	taro
Cordia subcordata, Hawaii <u>kou</u>	F, H	(F rakau-mea)	(G kanawa)
Cordyline terminalis, ti			(G ti)
Crinum, spider lily, Marshalls <u>kiep</u>	F	taratara	(F, G kiek)
Curcuma			(G, Ch renga)
Cyperus javanicus (or pennatus), a sedge	F		(F heri pata)
Cyrtosperma, wet-land taro	F	puraka	puraka
Erythrina sp.	F		(F urutavaki)
fern - see <u>Asplenium</u> , <u>Athyrium</u> , <u>Nephrolepis</u> , <u>Pteris</u>			
Ficus prolixa, banyan	F		auwa
Fimbristylis cymosa, a sedge	F	(F korokoro)	
Fleurya ruderalis	F	(F warenga; same as Pipturus)	
fungus - see <u>Polyporus</u>			
Guettarda speciosa	F, H	pua	pua
"half-flower" - see <u>Scaevola</u>			
Hernandia ovigera	F, H	pingipingi	pingipingi
Hibiscus tiliaceus, Hawaii <u>hau</u>		hau	hau
Inocarpus edulis, Polynesian chest- nut, Ponape <u>marran</u>	F		(F marup, ma- ropi, one big tree seen) (G ihi)
Ipomoea alba	H	huwhe	(E hue, G huwe)
Ipomoea gracilis, morning glory	F	(F hu)	
Ipomoea pes-caprae	F	(F hue, huwhe)	
Jussiaea suffruticosa, a weed	F	(F kenga roto ai)	
Lepturus repens		(F kenga-sor)	(F, G heri)
		(H, G heri tai)	
mangrove - see <u>Bruguiera</u>			
Messerschmidia argentea, tree			
heliotrope		tokotokongo	(F manu kirimau)
Morinda citrifolia, Hawaii <u>noni</u>	F	nonu	pukaria (E, Ch nonu)
moss - see <u>Thuidium</u>			

plant - con't	Identifier	Kapingamarangi	Mukuoro
Musa, plantain		tAoO	huti
Musa nana	F	(F huch, hus)	
Musa sapientum	F		(F huki)
Nephrolepis hirsutula, Boston fern	F	(F ujo)	(F, G ruhe)
Ochrosia parviflora	F	(F kaniu)	
Ocimum		(F aroak)	(F aroaki)
Oplismenus compositus	F		(F heri rau riki)
Pandanus - see page 270			
Pemphis acidula	F, H	(E rakau haiko) (H kini)	(E, F ngie)
Piper methysticum			(Ch kavakava, atua)
Pipturus argenteus or incanus	F, H	(F warenga) (H warena)	(F oronga)
Pisonia grandis	F	puke	puka
Polypodium scolopendria	F	(F, E rakau torotoro) (F mei-kiri-ono -nui) taringa-pOpO-niu	(E, F, G maire)
Polyporus, a fungus			
Premna integrifolia, Tahiti <u>avaro</u>	F	woroworo	warowaro
Pteris, parasol fern	F	(F tenga soro) (G mangama)	(E, F, Ch namu manga-manga)
Saccharum officinarum, sugar cane		mea-ngau	
Scaevola frutescens, "half-flower"		nau	(E, G nau) (F, G manu kapa sang) (E, G matira)
Schizostachyum, bamboo			(F keau)
Sida fallax, Marshalls <u>keo</u>			(F hakepini)
Sophora tomentosa	F	(F rakau haiko)	(F hakepini)
Soulamea amara	F		(F hakepini)
Stenotaphrum subulatum	F	(F kengasor)	
Tacca pinnatifida, arrowroot		mokumoku meraratiereku	pie
taro - see <u>Colocasia</u> , <u>Cyrtosperma</u> , and <u>taro</u> (not this list)			
Terminalia catappa, almond		(F kekepin, kekapi)	(Ch taria)
Terminalia littoralis		(F rautarihia H lau-taea)	(F pua rakau G talia)
Thespesia populnea	F	(F pingipingi, one stunted tree)	(F, G, Ch miro Ch pengipengi E pingipingi)
Thuarea involuta, a grass	H	keinga torotoro	
Thuidium, moss	F	mea-kiri-ono-niu hapurewe (no generally accepted name)	
ti - see <u>Coralyne</u>			
Triumfetta procumbens	F	(F tamotiaka)	(F hua toro)
turmeric plant and saffron		tarakhara	
Vigna marina	F, H	tua kimoa	

plant - con't	Identifier	Kapingamarangi	Nukuoro
Vitex trifolia (small tree, small purple flowers)	F		(F tasik)
Wedelia biflora	F	tiritai	
(2) introduced plants:			
Bauhinia, orchid tree	F		(F manu moi)
Caesalpinia, wait-a-bit	F	(F rakau tutuia)	
Carica papaya	F	mameapu	(E, F mani)
Cassia alata, candle bush	F	(F rakau honuki)	
Codiaeum variegatum	F		(F puratong)
Cucurbita, pumpkin	F	(F punkin)	(E pankei)
Cycas circinalis, sago palm	F		(F manu ata-papo)
Fagraea	F		(F pua, one tree)
Hedychium coronarium?	F	(F sintia)	(F sinsia)
Ixora carolinensis	F		(F katio)
papaya - see Carica			
Parinarium (perhaps native)			(E hatiti)
Paspalum conjugatum, Hilo grass	F		(F heri)
Plumeria rubra	F	rakau	(E pomaria)
Polyscias fruticosa, panax		rakau-humu-thArunga	(F manu rau-riki)
Polyscias sp.	F	rakau-poko-humu-thArunga	
Zephyranthes rosea, star of Bethlehem	F	(F hokai)	
Unidentified: hoehoe, used to make <u>mata</u> ear bouquets			

plate - pireiti.	tokotoko; p. fast -- uihu.
play - tatAkara; p. music - laka-tangi.	policeman - thinki; hakarohi.
plover - see <u>bird</u> .	polish - nakanArari.
pluck - v. haki.	polite - herelkhai hamatemate, here-khai parapara.
plunge - tianga.	Ponape - Ponpei.
ply - tua; single ply in a braid - kororo; two ply - tua-rua.	poor - kakAroware.
poi - riri.	pool - mata-pua.
point - v. hiki.	populace - koro-henua.
poisonous - mE-tE-keina.	pork - nia mE-piki.
poke, as an oven - uru.	portion - puka-mE.
pole - tokotoko, mata-rAkia, mata-rAkau; north p. - mata-i-tua; v.	post - turuturu.

potato, either Irish or sweet -
petetE.

pound - v. thuki.

pounder - tukituki.

pour - rhingi, hakathuru.

power - (divine) mokropuna.

praise - ha'Amuina.

pray, prayer - tarotaro; old p. -
oriori, tauwaroho, hu.

preacher - same as pastor.

precious - hakarapakau.

prefer - hihai ... i; morungohia.

pregnant - hai-tama, tinae, nini.

prepare - penepene, hakatokomaria,
hakatapena.

press - pEhi, phOpH.

pretend - hai pei, hakatupu.

pretty - matamata, huamaria.

prickly heat - kirihA.

priest, pagan - ariki; high p. -
pangAriki, thamoni; secondary or
herald p. - ariki hakaruru; as-
sistants - ti kau mateithoko.

property - (gear) koroa; (land)
kuongo.

Protestant - Porotetitano.

proud - hakAmuamu.

pry - khape.

pubic area - taupuku.

pudding - hakatE, hokOto, huahU.

pull - tata, huti; p. up, as taro -
unuthi; p. in, a line without
fish - toe; p. under water - ra-
muhi.

pump - pome.

punish - hakatuatua.

purpose - ara.

pus - niukau.

push - hono, horoki, tuku

put - wanga, tuku, hA; put up, as
onaa high shelf - na; put down
- tAhI 'ha; put on, as trousers
- thara; as shoes, shirt - uru;
as hat - kahu; put out, as a
light - tinai.

puzzled - poipoi, tatauria.

pyramidical - mata-rekerekere.

Q

quarrel - rakamarO.

quenched - hiri.

question - herekhai heu, heu.

quickly - -ngohia, hakarimarima.

quite - hau; q. good - huamarI hau.

R

race - n. houhou, rhere; v. rere,
hoiA.

radio - ratio.

raft-- kaunga.

rag - ngahingahi.

rain - ua; see under ua for kinds
of r.

rainbow - u-mata.

raincoat - kahu-ua.

rainy - uaua.

rat - kimO.

raw - oto, mata.

rays of the sun - kAkA, mata-waere, kawekawe o ti rA.

razor - hurumanu.

reach - tae.

read - tau.

ready - papa, tokomaria; get r. - hakatokomaria, ha tapena.

really - tonu, maori.

reconcile - hakerErE ti mehanga.

red - mhE.

reef - divisions: turbulent ocean area just off the r. - tahataha; inclined area with large coral blocks over which waves crash - tahua; rocky strip at r. edge - mataA-uruuru; smooth road-like strip - tohoro (always called thohoro); entire r. flat area - konopapa (sometimes also called thohoro); center of the r. or pass - waerua; projecting point in r. - utua; indentation in r. - mata-marU; general name for landless r. - Akau.

rejoice - thenethene.

rest - hakamarOro.

related - hei tangata ni. I have many relatives. - E tokoroko oku kau.

resurrect - hakamOuri.

reverse - riu.

relationship - mehanga.

revile - tnamu.

release - tIaki.

revive - hakerErE.

religion - taumaha.

rib - iwi-ti-wokowoko.

remember - rangahia, hAwe.

rice - nia raithi.

remind - hakarangahia.

rich - maruakina.

repeat - hai reperA.

ridgepole - see house.

repression - noho hakakono.

right - (not left) tautonu; (correct) tonu.

resemblance - tina, tU, mata-tina-tina.

riled - pakipakia.

resound - wa.

ring - (on the finger) pUrei.

respect - hakarapakau, heia.

ripe - matua, para. For stages of ripeness see under banana, bread-fruit, coconut, pandanus.

responsible - purepure, hauihau.

ripple - (left by fish) hakahau,
 (left by a paddle) tUringA hoe.
 rippled - wehiwehi.
 road - ara.
 roast - tao.
 Robert - Ropete.
 rock - n. hatu.
 roll - hakahatakataka; r. as a ship
 - hAhAkE; r. as sennit on the
 thigh - taka.
 roof - thatched r. - kaurama rau-
 hara, kaurama rou-niu; tin r. -
 nganganga.
 room - rum.
 rooster - tetU tAne.
 root - n. aka.
 rope - hari; obs. moea.
 rotten - (as food, slightly) māhu;
 very r. - pirau; (as cloth,
 wood) popo.
 rough - (of surface) khA; (of the
 sea) pakipakia.
 round - pungupungu; go r. and r. -
 hakanikanika.
 rove - harAngA.
 row - Ara.
 rub - mhuru, oro.
 rubbish - nia keinga; piece of r. -
 mata-keinga.
 rubble - kirikiri.
 ruler - (measuring) mE-tau-mE.
 rumble - mhu.
 run - rere, whawiri.
 rustle - rha.

S

sacred - hakamataku.
 sad - manawa kE, kono kE.
 saffron - tarakhara.
 sagging flesh of old age - karukaru.
 sail - n. rA; v. tere; s. the high
 seas - horau.
 saliva - haware.
 salt - nia tai.
 salute - hahAroho.
 salvation - mOuri.
 same - pei. It's just the s. - E
 pei ti mE etahi. E hei pei ti mA.
 Samoa - Thāmoa.
 sand - kerekere; s. spit - tutua;
 "s." in the eyes - karukaru.
 sandpaper-like growth on coral, used
 to smooth paddles - purewe.
 sap - nia wai e uwa; (white in
 leaves) haupiki.
 sapwood - see wood.
 satisfied - hiri; s. after eating -
 mArU.
 saucer - hAriki-ipu-inuinu.
 save - (as from death or sin) haka-
 mOuri; (conserve) penepene; (for
 future use) pho.
 saw - n. thoa.
 say - hai porO, hai, porO, rE, haka-
 tapa; (to attract attention) ei!
 mE! A mE!
 scab - paku.
 scale, fish - n. una; v. unahi.

- scar - rohongo mE; for various kinds of s. see under rohongo.
- scatter - heuheu, hakeheuheu.
- school - khUru; hare-akoako-tA-ngata.
- scissors - mE-kapikapi.
- scold - wouwou.
- scour - same as scrub.
- scrape - tare; as coconut leaflets - ihi; as green coconuts to make hakeE - waru; as tare with a coconut shell - pepe; w. fingers - roti.
- scratch - roti, rarati; s. violently - rhaku; with fingernails - tongi.
- screw - hirU.
- scrotum - hua.
- scrub - thono, hononaina.
- sea - tai; sea side - ratua; open sea - moana.
- search - harahara.
- season - tau.
- seat - rohongo.
- sea urchin - weri; large species - hurumatuka.
- seaweed - karakara, miania.
- second - ka erua.
- secret - herekhai hakehUni.
- secretary - tangata-hihi.
- section - keinga.
- see - kite, mata.
- seed - kore; papaya s. - rI; pandanus s. - kokepin.
- seldom - hua tAtahi.
- select - hirihiri.
- self - pita.
- sell - hui atu.
- semen - nane.
- send - kawe atu; s. on an errand - hai thekau.
- sennit - hirahira.
- sentence - khai rOrca.
- separate - adj. takitahi.
- separate - v. whae, maeuae.
- sepia of octopus - au.
- servant - tangata-hai-hekau; obs. heke.
- serve - hai hekau ange ui.
- seven - hitu.
- seventeen - matangahoru-na-hitu.
- seventy - mata-hitu.
- sew - tui.
- sex organ - mea-hakamatahu.
- shade - maru.
- shadow - ata.
- shake - ruru; as the earth - pore, ngaru; as hips in dancing - neke; s. violently - hakepore-pore; s. hands - hakeAroho.
- shallow - rahirahi, paku.
- shame - same as ashamed.
- share - n. tuhongo; each have a s. - tohu; v. tuwha.
- shark - see fish.

- sharp - ka. sharpen - aka, oro.
- shave - tahe ti ngutu; shaving cream - ti mE-hunu-ngutu.
- shaving - (wood) marara haru.
- she - Ia, mE (ahina).
- sheet - thei, kiri moenga; s. of paper - rau-pEpA.
- shelf - hata.
- shell - coconut s. - ipu; any empty s., as outer s. of breadfruit seed - anga; no general name for sea s., pu is used for conch shells, cowries, sea snails, Trochus; any tiny pu (as land s.) is tana puriki. S below refers to R. O. Smith, page 152:
- cat's eye - see turban.
 - clam - general name for small clam shells - pipi; heart c., Cardium elongatum S - tuouwe; tridacna - pakua, kima; see also tridacna.
 - conch s., Charonia tritonis S - pu.
 - cowrie, Cypraea; "gold ring" - pu.
 - olive s., Oliva sericea S - akiokooko.
 - pearl s. - uka.
 - periwinkle - ungahihi.
 - sea snail, bleeding heart, Nerita peleronta S - pu; Neritina nulligera - S puroro.
 - spider s., Lambis chiragra S - waianga.
 - Trochus niloticus, introduced by Japanese - pu.
 - turban, Turbo S - ariri; operculum, cat's eye - ra ariri, pono ariri; edible flesh - kana 'riri.
 - unidentified - kipuri.
- shine - (of the sun) ti; s. dimly - hapura; of the moon or light - mArana; s. with grease - rEherEhe.
-
- ship - waka pArl.
- shirt - kahu-uruuru.
- shoe - hi-wae.
- shoot - haki hakapacha; s. well - mata-korokoro.
- shore - thaha-, as thahangake, thahangeima, thahaitua, ngeiha, thahaitua.
- short - potopoto.
- shoulder - pakhau.
- shout - woro ki nua, kahikahi.
- shove - pare, hono, horoki.
- shovel - tauworo.
- show - (transitive) ako, hakakitE; (intransitive) kira.
- shut - pono.
- shuttle of loom - hika.
- shy - same as ashamed.
- sick - maki, kono kE.
- side - pAhi, kaokao.
- sideways - hakapAhi.
- sign - hakaironga.
- silent - tE mu.
- sin - hara, hai-hara.

- sinew - karawa.
- sing - tAhiri, hua; begin to s. - tahi aka.
- sink - apuru.
- sister - tuAhina ahina.
- sit - noho i rara, toko; obs. tokoto.
- six - ono.
- sixteen - matangahoru-ma-onc.
- sixty - motO-'no.
- skilled - Ari.
- skin - kiri; s. fungus disease - kiripou.
- skirt - see grass.
- skull - ngAti.
- sky - rAngi.
- slack - (indifferent) hakathou; s. out a fish line - toe.
- sleep - khl; s. late or by day - moe-A.
- sleepy - moremore.
- slice - v. thU, patu.
- slide - heke, hakaheke.
- slip - thi, marAri; s. knot - nepe; s. loose, as a s. knot - mehete.
- slippery - marAri.
- slit - there.
- slow - tuai, -ngata, puna; do slowly - hakamoe, hakamau.
- small - tamA; see also little.
- smart - adj. khape-mE.
- smart - v. rauti; s. due to smoke or water in the eyes - mhara.
- smash - thuki pApA.
- smell - n. hauiha; v. hongi, haka-tungu; s. badly - rhamu; s. good - khara.
- smoke - n. huiahi; v. pu; s. a cigarette - kai ti paepu.
- smooth - marAri; as a cloth - ma-horo.
- smoothed down, of hair - mhoe.
- snap - (as the fingers) patu; s. at - wanga.
- snare - taika.
- snatch - phOphO.
- sneak - hikihihi.
- sneeze - tiha.
- sniff - hakatungutungu, hongihongi.
- snore - ngoro.
- so, so that - pErE, porO ki, ki.
- soak - thiU.
- soap - topo.
- soar - hakatahataha.
- soft - parapara, marU.
- soldier - tangata tau.
- sole of foot - pApA-wae.
- some - hunu, hunu mE; s. day - thei rAngi; be s. - ikoro.
- sometimes - hunu mata-koA; hunu horongo.
- son - tama tane.
- song - tAhiri; clapping s. - rEwe.

- soon - mAria.
- soprano - thoporano.
- sorcerer - same as magician.
- sore - mhae; as hands or feet - where.
- sorry - tiri-khai hua rA.
- sough - mhu.
- soul - mOuri.
- sound - rE.
- sour - wi.
- south - (when on Thouhou) i tai; far s. - ngake.
- souvenir - hakarangahia.
- spare - mea e tuku ka pho rA kinae the rAngi; use sparingly - hakatoetoe.
- spark - mata-korokoro-ahi.
- sparkle - tingitingi.
- speak - herekhai, rErE, khai, taku, hakatapa, hai porO, hai, porO.
- spear - tAro.
- spider - pakaiE; s. web - rewe-reweina.
- spider lily - see page 272, Crinum.
- spill - marini.
- spirit - Eitu, tina, mokopuna.
- spit - (sand s.) tutua.
- spit - (saliva) pui.
- splash - hakatA, hakameheuheu, haka-pakupakU, hakanapunapu.
- split - hAhi, toe.
- spoiled - mahu, pirau.
- sponge - see coconut.
- spoon - puna.
- spot - mata-koA.
- spotted - hapuihapura, tongo.
- spray - kolu; fly s. - ti mea-poma-ramu.
- spread - horo, mahoro.
- sprout - thomo.
- spur, rooster - mE-taua.
- sputum - karu.
- spy on - korokoro.
- squall - kapua.
- squeak - (as a lobster) ngingi.
- squeal - ngingi.
- squeeze - hakaui.
- squid - piripiri.
- stab - tuaki.
- stage - (in a process) haka thau.
- stamp - v. pakU, hakaui.
- stand - tU.
- stanza - same as verse.
- star - hetU; Aquila - mairap; Antares - merimeri; evening s. - pukutea; Southern Cross - thina ti rangi; Vega and three smaller stars - kau-toki; unidentified - humu mhE, humu thE, naniu (very bright star), harapori.
- startled - homOuri.
- state - n. kuongo; United States - ni kuono hakaui.
- statue - ata-tangata.
- stay - noho, nho.

- steady - mau.
- steal - kaiA, kaiatanga; obs.
murokoroko; harahiu.
- steam - kawa.
- steamer - waka pArI.
- steep - tUtU.
- steer - urungi.
- steps - kakenga, turanga; (in a
process) nia hakataua.
- stern - mUri.
- stick - n. rakau.
- stick - v. piki; sticky - piki-
piki.
- stiff - whana.
- still - tE mu. Keep s. - Hu tE
rErE! Hu tE hakarongoA!
- stilts - nia rakau-hEHE-tangata,
nia rakau-hahaere.
- stingy - tumAnga.
- stink - ramuramu, pirau.
- stir - unuki.
- stomach - tinae.
- stone - hatu; s. fence or boundary
s. - uru-pae; volcanic s., said
to come to K on floating logs -
hatu kharA.
- stop - tuku, rho; of rain - mA.
S. it! - Tukua lau!
- store - hare-hui.
- story - puAkhai, herekhai.
- straight - hutonu; s. up, as
grass - whana.
- stranger - tangata taha ti rAngi,
tangata rara ti rAngi, tangata
- kE, tlongohiti, kau-mai-tai, kau
henua kE.
- strengthen - nakamArC.
- stretch - nene, huti ki nene, haka-
pui; s., as when tired - hore.
- strike - tA; as a match - pepe;
with small blows - patu.
- string - hari; s. figure - tuana-
peti; figures: airplane - hikO-
ki; fish, unidentified - araara;
nets at head of a fish trap - kau;
school of trigger fish - hakepae
humu; sting ray - hai.
- stripe - thau.
- striped - tongo mhE, hapuihapura.
- strong - mArO, matangihi; very s. -
mArOtangihi, mArO kipehi; mahi;
of wind - kono.
- strut - hakaU.
- student - tamakihi ti khUru.
- stump - tono.
- suck - u; s. noisily, as coconut
water - mihi.
- suckle - hakaU.
- sugar - mE-mAngara.
- sugar cane, Scaevola frutescens -
mea-ngau.
- suicide - matemate.
- suit yourself - tou ara i ou wAranga.
- summit - uru.
- summon - rahi.
- sun - n. rA; v. toho.
- Sunday - rAngi-tapu.
- sunrise - hopo ti rA.

sunset - uru ti rA.
 supercargo - thipkakO.
 surface - n. tAringa; v. manawa,
 iae.
 surprise - hakahomOuri; be sur-
 prised - homOuri.
 swallow - hakaPuku, horo.
 swamp - (as a canoe) hakaPuru.
 sweat - he.
 sweep - tuitui.
 sweet - mAngara.
 sweetheart - (new name) peiU;
 (old names) ahine, tAne.
 swell - n. (wave) hakaAhua; v.
 hakahura ki taha.
 swim - khaukhau.
 swing - upe, khari paekO.
 swoop - tianga.

T

taboo - hakaMataku, tapu, tE ho-
 kia; very t. - tapuahi; freed
 from t. - horo; make t., as a
 tree - piki.
 tack in sailing - hakaTau.
 tag - hokOuru.
 tail - huku.
 take - ka(w)e; t. apart - huke;
 t. away - tAhi atu; t. care of
 - matamata huamaria; t. charge
 of - purepure, hauihau; t. off
 or remove - tA ki taha; t. out
 as a splinter - khape.
 talkative - herekhai hakaMatapO-
 uri, herekhai mata-poA.

tall - roaroa.
 tame - kaitara.
 tangled - hinihini.
 tapa - morokura.
 taro - tara, puraka; dry-land, Alo-
 casia (Fosberg, Hosaka) ngau-
 ngau; t. stem - hA; top of t.
 tuber and base of stalks without
 leaves, as used for planting -
 mata-uri; t. swamp patch - ti
 wai; digging stick - mataA-ko;
 package of tuber with coconut
 cream, wrapped in leaves - ri-
 kau; pudding of grated puraka,
 kneaded, cream added, from T -
 huahU. See also plants, Colo-
 casia and Cyrtosperma.

taste - momi.
 tasty - khara hakaMorongi.
 tattoo - tA; tattooing - mea-tA.
 tea - ti.
 teach - ako.
 teacher - tangata akoako.
 team - pAhi.
 teapot - ti.
 tear - n. (from weeping) tangi.
 tear - v. hunahuna.
 technique - hai; obs. hangA.
 tell - ranga, wAranga, haki.
 temple - hare-hakaMataku; pre-
 Christian t. - hereu; on head -
 maringaranga.
 ten - matangahoru; (people) tiro-
 ngohuru.
 tenor - thanar.
 tentacle - kawekawe.

- terrifying - haka~~m~~ataku.
- testicle - kore; spermatic cord in
t. - kororo. See also scrotum.
- than - i, ange, ange i.
- thank you - ti mea hua poro koe.
- that - (demonstrative) tEnA, tErA;
page 22.
- that - (conjunction) poro.
- thatch - n. kaurama rau-hara, kau-
rama rou-niu; two inner t. pan-
danus cover sheets tied over up-
per ridgepole - uhiaki; outer
double coconut-leaf mat pinned
over the uhiaki - tapakau; t.
pins - tui; v. oto.
- the - ti, th- (sg.); ni, nia, nh-
(pl.).
- their - tinau, tinAtau, nau, nAtau;
page 18.
- then - keio~~k~~C, kei, ra.
- there - kinae; i ai, (i)kono,
(i)koro; t. are - ikoro, i ai.
- therefore - tErA ti mea, tErA~~r~~rA.
- they - kinaua, kinAtou.
- thick - matoru.
- thigh - kapa.
- thimble - mea-hono-iwi.
- thin - animate - hekeheke; of pa-
per, objects - rahirahi; of a
t. physique - rihariha; taper to
thinness, as a smoke column -
mata-rekereke.
- thing - mea; article - koroa.
- think - hakapaopao, poro.
- third - ka etoru.
- thirsty - hia-inu.
- thirteen - matangahoru-ma-toru.
- thirty - mothoru.
- this - nei, tEnei.
- thorny - tutuia.
- three - toru.
- thrifty - haka~~t~~oetoe.
- throat - aki.
- throw - hutu, kiri; t. hard - tiri;
t. away - tU ki taha.
- thumb - mata-rima matua.
- thump - pongopongo.
- thunder - atiri.
- thus - peinei, neina, peira.
- tickle - kitikiti.
- tide - high t. - tai honu; low t. -
tai paku; coming in, of t. - ua
mai; going out, ebb - hane iha.
- tidy - AtE.
- tight - mau.
- tilt - hake.
- time - mata-koA, horongo; three
times - lakatoru, horongo toru.
What t. is it? - Ti rA rA ku lia.
- tinea - tane.
- tiny - hokorekereke.
- tired - tuatua, taumAnu, mAnu,
phiri; bored - puhi.
- to - ki.
- tobacco - pake.
- today - tangi nei.
- together - ngatahi.

- toilet - hare-tutae.
- tomorrow - taiA; day after t. -
po taki ti rangi.
- tongue - horore.
- tonight - po nei.
- too - pei, hoki; too short - poto-
poto e ha, potopoto roa.
- tool - koro-hai-mE.
- tooth - niha; have few teeth
left - thuka niha; badly
spaced, missing and uneven
teeth - niha ra ku monhono.
- top - uru; as of a tree - thomo.
- torch - rama, moto-horo.
- torture - hakatuatua.
- touch - piri, piri atu.
- tow - taki.
- towel - taure.
- town - wa-hare.
- track - (footprint) rohongo-wae.
- trade - hui, rawehaki.
- trader on a ship - thiphako.
- translate - hakatonu.
- trap - u, taika; t. into which
fish are driven - u haka-paki-
paki; long entrance to u -
mata-'hanga.
- travel - horau, hakanikanika.
- tray - mea-hiki-ipu.
- tread on - takahi.
- treat - v. tuku.
- tree - rakau.
- tremble - porepore.
- trepang - karape; white sticky
strings evicted by one species -
uka.
- trickle - hari.
- tridacna - kima; larger species -
pahua; center part, the best
eating - katinga; intestine -
haka-tiringa, hua; black outer
edge of flesh visible from a-
bove in the opened halves - hihi;
each half shell - tU, tU kima;
collect pahua with a sharp
two-edged knife - na, pahua;
the pahua-prodding knife, for-
merly a stick - na; make a t.
bed to preserve shells for eat-
ing or for bait for minnow
traps - hakatoko.
- trim sideburns and border of hair
on the neck - hakamenuke.
- trip - n. horongo.
- troll - karoke.
- true - tonu; truly - takunga, tonu.
- Truk - Ruku.
- trunk of tree - tono.
- try - hakamata; try at law - ka-
punga.
- tuberculosis - maki hekeheke tare-
tare.
- tuck in, as a lavalava - nepe.
- tug-of-war - hutihuti.
- tune - rE.
- turn - huri, mariu; t. over - hu-
ruhi; t. from side to side - ma-
riuriu; t. round and round - ha-
katakamira; t. partly around or
down - kerou.
- turtle - honu, kea.
- twelve - matangahoru-ma-rua, tuere.
- twenty - mata-rua.

twice - hakarua, horongo rua.
 twin - maehanga.
 twist - hakatakamira; twisted -
 takamira.
 two - rua.
 typewriter - mE-hihi-mE.

U

ulcer - (abscess) maki-pu; core
 of an u. - hatu-maki.
 umbrella - kahu-rA.
 uncle - tu'hina t'ane o tou tinana
 mo tu'hina t'ane o tou tamana.
 (brother of your mother and
 brother of your father)
 under - rara, i rara o.
 understand - tonu, iroa, khape;
 hard to u. - khapengatA.
 unhandy - tE AtE.
 unite - haka-puni.
 unlucky - hatanga parua.
 unpopular, especially with oppo-
 site sex - tE hiAkina.
 unsteady - ngAngA.
 untie - whEte.
 until - ki.
 up - hongo, nua, aka. Stand up!
 - TU i nU!
 upright - tU.
 "upset", as in grief or sickness
 - kono kE.
 urge - uihUihU.
 urinate - mini.

us - same as we.
 use - n. hatinga.
 use - v. hui tana mE; page 22.
 used to - wouwou.
 useful - tahita mE; u. in many
 ways - henge mE.
 useless - parua mE.

V

vaccinate - t'aro.
 vagabond - harAngA.
 vagina - kika; labia - takimo;
 clitoris - niha; other parts:
 awa, pu ti awa, pongO.
 valuable - hokarapakau.
 vandalism - hakamakiA.
 vein - karawa (e ka mai nia toto
 thatu manawa).
 verse - Bible v. - kupu; in a song
 - tutanga; (old name) puku tA-
 hiri.
 very - huaroa, parua, roa.
 vigorously - kIpeni.
 village - wa-hare.
 vine - keinga toro.
 voice - rE.
 vomit - ruarua.

W

wail - tangi, tangihangi.
 wait - tari, nho.
 wake - (of a ship) tUrimehanga.

- wake - ara, ho aka; w. and go - oho.
- walk - hEhE; w. as with a goal - haere; w. vigorously - haere kIpeni, haka; stroll - hEhE, matamata; w. slowly - haere mÁria; w. with swinging arms, characteristic of K, stride - hÁki; w. gingerly, as on sharp coral - hikihihi; w. on tiptoe - hakanUnU; go for a w. - mata-mata.
- wall - apApa.
- wander - harÁngA.
- want - hihai, tekA.
- war - taua.
- ward off - patu.
- warp - konehÁngA; collection of warps, whether woven or not - hÁngA; discarded fragment of w. - haraha.
- wash - kaukau; scrub - thono.
- waste - hakAuhou.
- watch - n. rÁ; v. mata.
- water - wai; coconut w. - wai ru-mata.
- waterspout - kawe-ua.
- watery - waiwai.
- wave - n. peau; big w. - ngoru; second w. - tuarua; breaking place of waves - hatinga.
- wave - v. repe, riarIaki.
- wavy - peapeau.
- wax in ears - tauturi.
- way - ara; this w. - peinei; that way - peinA, peirA.
- we - kitaua, kimaui, kitAtou, kimAtou.
- weak - pakeke.
- wean - ta ki taha mo ti u.
- wear - same as put on.
- weather - hakatiringa o ti rÁngA; bad w. rangirangiA.
- weave - ranga.
- week - thapu.
- weep - tangi.
- weft - konehika.
- weigh - manamana, tAmaha.
- weight - tAmaha.
- weir - awa; build a w. - paepae.
- welcome - n., v. hakÁroho. You are w. - Ei mA 'ha hoki. Thau me-hanga hau.
- well - n. (dug w.) monowai kerí.
- well - adv. huamaria, maori.
- well - (conjunction) keiokO.
- west - (when in Thouhou) ngeiha; far w. - tai.
- wet - adj. thiui; v. hakathiu.
- whale - tohorA.
- wharf - pae.
- what - Aha (see page 27). W. is it? - PorO A? W. time is it? - Ti rÁ rÁ ku hia?
- wheel - rongirongi.
- wheel - tuAtika.
- when - (past) anahe; (future) maka he, ma ... kei; page 28.
- where - he. W. are you going? - Koe hana ki he? W. are you coming from? - Koe ne hani moi i he? W. do you live? - Koe e noho i he?

- which - tehE.
 whirl - hakanikanika.
 whirlpool - mira.
 whistle - ngi.
 white - khene, renga; w. hair - hina;
 w. man - tangata pārangī; w. caps
 - moana khenekhene.
 who - ai, e (page 34).
 whose - ni ai.
 why - ei mā 'ha, ei Aha, khai Aha,
 nhau, mā ti Aha (page 27).
 width - raharaha, pharaha.
 wife - roto ahina.
 will - (make a w.) porowaki.
 will - e.
 win - māro, rere, Ari.
 wind - matangi; w. gust or squall
 - orooro matangi; names of
 winds:
 north - matangi hani moi ngeiha.
 northeast - " hene iha tua "
 east - " " " i tua
 (tonu).
 southeast - " " " i tuā
 motu (ngake); obs. thUra tuā
 motu.
 south - matangi hani moi ngake.
 southwest - " hanā 'ka i tai
 ngake.
 west - matangi hanā 'ka i tai
 (tonu).
 northwest - matangi hanā 'ka i
 tai ngeiha.
 Cf. winds in Utamatua legend:
 Ti-Arapu (43), Tūra, TiOna
 (46); Tokorau (48).
 wind - v. (as string) titi; (as a
 watch) koro.
 windmill - tuatika.
 wing - pakhau (manu).
 wink - kemokemo.
 wipe - omo, hononaina.
 wire - amu.
 with - mo, ki.
 without - (w)ae.
 woman - ahina; young w. - tama ahi-
 na.
 wood - rakau; piece of cut w. -
 tutanga rakau; firewood - rāhia,
 mata-haura, mata-rāhia, moto-lumu;
 heartwood - mea-māE o ni rakau;
 sapwood - konothe.
 word - (no generally accepted term)
 khai, pita-khai.
 work - mōmōE, hai-hakau; w. fast -
 ngarua; w. hard - haka-motopouri.
 world - henua-i-rara; atu-pāpā.
 worm - patupatu.
 worry - noho rhika, kono hē.
 wrap - hi.
 wrestle - thautau.
 wring - thau; as a chicken's neck -
 hakatakamira.
 wrinkled - winiwini.
 wrist knuckle - puku-rima; w. watch
 - rā rima.
 write - hihī.
 wrong - hara, tē tonu; huakē.

Y

- Yap - Iapu.
- yawn - wawa.
- yaws - maki-para.
- year - tapuhurumarama.
- yellow - rou puke.
- yes - uruA; (in sense of 'yes,
there are some) ikoro; say
yes - hakauiA.
- yesterday - anAhi; day before y.
- anatirAngi.
- yet - ku rawa ti; not yet - tiki.
- yield - y. well, of coconuts -
mAnga; of coconuts, bread-
fruit - tauroko.
- you - koe, kOrua, kOtou; page 16.
- young - y. man - tama tAne; y.
woman - tama ahina; y. people
- ti kau rhiki.
- your - tou, tau, tilurU, tikOtou;
ou, au, furU, kOtou; page 18.

Z

- zealous - hakamotopUri.